

With the
HEAVEN
vpon Earth,

L. 16. or 43
or

Of true Peace, and
Tranquillitie of
Minde.

By Ios. Hall

LONDON



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for Samuel Macham, and
Matthew Cooke, & are to be sold
in Pauls Churchyard at the
Signe of the Tigers head.

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TO THE

Right Honora-

ble Henry Earle of

Huntingdon, Lord

Hastings, Hungerford Bo-

treux Moline & Moiles,

his Miesties Lieu-tenant in the

Counties of Leiceſter and Rut-

land my ſingular good Lord

all increaſe of true honor.

and Heauen begun

Upon Earth.



RIGHT Ho-

norable I haue

undertaken a

great taſke to

teach men how to be happy

in this life: I haue under-

taken and performed it:

A 2. Wherein

The Epistle

Wherein I haue followed Seneca and gone beyond him ; followed him as a Philosopher, gone beyond him as a Christian, as a Diuine. Finding it a true censure of the best Moralist, that they were like to goodly ships, graced with great titles the Saue-gard, the Triumph, the Good-speed, and such like, when yet they haue beene both extreameley Sea-beaten and at last wracked. The volume is little, perhaps the vse more ; I haue euer thought according to the Greeke Prouerbe μέγα εἰς βλίον μέγα κενόν. What it is,

enen

Dedicatorie.

even iustice challengeth it
to him, to whom the Au-
thor hath deuoted himselfe:
The children of the bond-
man are the goods of the
parents Maister. I humbly
betake it to your Honors
protection, and your Honor
to the protection of the
highest.

Your Honors
most humbly
deuoted in all
duty and seruice.

Ios. Hall.



HEAVEN

vpon earth

or

of true peace of
minde.

Sect. I.



When I had
studiously
read ouer the
morall wri-
tings of some wise Hea-
then, especially those of
the Stoicall profession, I
must confesse I found a
little enuie and pitie stri-

Censure
of Philo-
sophers.

A 4

uing

uing together within
me: I enuied nature in
them, to see her so witty
in deuising such plausi-
ble refuges for doubting
and troubled mindes: I
pined them to see that
their carefull disquisiti-
on of true rest, led them
in the end but to meere
vnquietnesse: VWhere-
in mee thought, they
were as hounds swift of
foote, but not exquisite
in sent, which in an ha-
sty pursute take a wrong
waie, spending their
mouthes, and courses in
vaine. Their praise of
gessing wittily they shall

not

not leese, their hopes
both they lost, and who-
soever followes them. If
Seneca could haue had
grace to his wit, what
wonders would he haue
done in this kind? what
Diuine might not haue
yeelded him the chayre
for precepts of Trāquil-
litie without any dispa-
ragement? As he was,
this he hath gained. Ne-
uer any Heathen wrote
more diuinely, neuer a-
ny Philosopher more
probably. Neither would
I euer desire better Ma-
ster if to this purpose I
needed no other mistres

A 5

then

then nature. But this in truth is a taske, which nature hath neuer without presumption vnder-taken, and neuer performed without much imperfection. Like to those vaine and wandring Empiricks which in Tables and pictures make great ostētatiō of cures, neuer approouing their skill to their credulous patients. And if she could haue truely effected it alone. I know not what employment in this life she should haue left for grace to busie her selfe about, nor what priuiledge

ledge it should haue
beene here below to be
a Christian, since this that
we seeke is the noblest
worke of the soule, and
in which alone consists
the only Heauen of this
world; this is the summe
of all humane desires,
which when we haue
attained, then onely we
begin to liue, and are sure
we can not thence forth
liue miserably. No mar-
uell then if al the heathen
haue diligently sought
after it, many wrot of it,
none attained it. Not A-
thens must teach this les-
son, but Ierusalem.

Sect.

Sect. 2.

What
Tranquil
litie is, &
wherein it
consists.



ET something
Grace scorneth
not to learne of
Nature, as *Moses* may
take good counsell of a
Midianite. Nature hath
euer had more skill in
the end, then in the way
to it, and whether she
haue discoursed of the
good estate of the mind,
which we call Tranquil-
litie or the best which is
happinesse hath more
happely gessed at the ge-
nerall definition of them
then of the meanes to

compatte

compasse them. She teacheth vs therefore without controlement, that the *Tranquillitie* of the mind is, as of the Sea and weather, when no winde stirreth, when the waues do not tumultuously rise and fall vpon each other, but when the face both of the Heauen and waters is still, faire, and equable. That it is such an even disposition of the hart, wherein the scales of the mind neither rise vp towards the beame, through their owne lightnesse, or the ouer-weening opinion

of

of prosperity, nor are too much depressed with any load of sorrow; but hanging equall and vnmoued betwixt both; giue a man libertie in all occurrences to enioy himselfe. Not that the most temperate minde can be so the maister of his Passions, as not sometimes to ouer-ioy his grieffe, or ouer-grieue his ioy, according to the contrary occasions of both, for not the euenest weights, but at their first putting into the balance somewhat sway both parts thereof, not with-

out

out some shew of inequality, which yet after some little motion, settle themselves in a meete poyse. It is enough that after some sudden agitation, it can returne to it selfe, and rest it selfe at last in a resolved peace. And this due composednesse of minde we require vnto our Trāquillitie, not for some short fits of good moode, which soone after ende in discontentment, but with the condition of perpetuitie. For there is no hart makes so rough weather, as not some-

times

times to admitte of a calme, and whether for that he knoweth no present cause of his trouble, or for that he knoweth that cause of trouble is countervayled with as great an occasion of priuate ioy, or for that the multitude of euils hath bred carelesse-nesse, the man that is most disordered finds some respits of quietnesse. The balances that are most ill matched in their vnsteddie motions come to an equalitie, but stay not at it. The frantiecke man cannot auoide the imputation

tatiō of madnes, though
he be sober for many
moones, if herage in
one. So then the calme
minde must be settled in
an habitual rest, not then
firme when there is no-
thing to shake it, but
then least shaken when it
is most assayled.

Sect. 3.



Hence easily ap-
pears how vain-
ly it hath beene
sought either in such a
constant estate of out-
ward things, as shoulde
geue no distast vnto the
minde, whiles all earthly
things varie with the
weather,

Insuffici-
ency of
humane
precepts.

weather,& haue no stay
but in vncertaintie, or in
the naturall temper of
the soule, so ordered by
humaine wildome, as
that it should not be affe-
cted with anie casuall
euentcs to either part;
since that cannot euer by
naturall power be held
like to it selfe; but one
while is cherefull, stir-
ring,& redy to vndertake;
anotherwhile drouisie,
dull, comfortlesse, prone
to rest, wearie of it selfe,
loathing his own purpo-
ses, his own resolutions.
In both which, since the
wisest philosophers haue
grounded

grounded at the rules of
their tranquillitie, it is
plaine that they saw it a
farre off, as they did hea-
uen it selfe with a desire
and admiratiō, but knew
not the way to it: Where-
upon alas, how sleight &
impotent are the reme-
dies they prescribe for
vnquietnes. For what is
it that for the inconstan-
cie and lazinesse of the
minde still displeasing it
selfe in what it doth, and
for that distemper there-
of which ariseth frō the
fearefull, vnthriuing, and
restlesse desires of it, wee
should euer be employ-

Senecaes
rules of
Tranquil-
lity abrid-
ged

ing

ing our selues in some
publike affaires, choo-
ling our businesse ac-
cording to our inclina-
tion, and prosecuting
what we haue chosen?
wherewith being at last
cloied we should retire
our selues and weare the
rest of our time in priuat
studies; that wee should
make due comparatiue
trials of our own ability;
nature of our businesses;
disposition of our chose
freends? that in respect
of Patrimonie we should
be but carelessly affected,
so drawing it in as it may
be least for show, most

for

for vse; remouing all pompe, bridling our hopes, cutting off superfluities for crosses, to consider that custome will abate and mitigate them that the best thinges are but chaynes & burdens to those that haue them to those that vse the, that the worst thinges haue some mixture of comforte to those that grone vnder them. Or leauing these lower rudimentes that are geuen to weake and simple nouices to examine those golden rules of mortality, which are commended to the

most

most wise & able practiti
oners, what is it to ac-
coût himfelfe as a tenant
at will? To fore-imagine
the worst in al casual mat-
ters? To auoyde all idle
& impertinent businesfes
all pragmaticall meddling
with affairs of state? not
so to fix our felues vpon a-
ny one estate as to be im-
patiēt of a change, to call
backe the mind frō out-
ward things, and draw it
home into it self? to laugh
at & esteeme lightlie of
others misdemeanours?
Not to depend vpon o-
thers opiniōs but to stād
on our own bottoms? to

carry

carry our selues in an honest and simple truth, free frō a curious hypocrisy, & affectation of seeming other then we are, & yet as free frō a base kinde of carelesnes? to intermeddle retyrednes, with society, so as one may giue sweetnesse to the other and both to vs. So slackening the minde that we may not loosen it, & so be ding as we may not break it? to make most of our selues, chearing vp our spirits with variety of recreations with satiety of meals, & all other bodily indulgence, sauing that drunkenesse,

Allowed
yet by
Seneca
in his last
chapter
of tran-
quillity

Senecas
rules re-
iected as
vnuffici-
ent.

kennes (me thinkes) can
neither beseeme a wise
philosopher to prescribe
nor a vertuous man to
practise. Al these in their
kindes please well, profit
much, and are as soue-
raigne for both these, as
they are vnable to effect
that for which they are
propounded. Nature
teaches thee all these
should be done, she can-
not teach thee to do the
and yet do all these and
no more, let mee neuer
haue rest, if thou haue it.
For neither are here the
greatest enemyes of our
peace so much as descri-

ed

ed a farre off, nor those that are noted are hereby so preuented that vpon most diligent practise we cā promise our selues any security: wherewith who so instructed dare cōfidently giue chalenge to all sinister euentes, is like to some skilful fencer who stands vpō his vsuall wards, & plaies well; but if there come a strange fetch of an vnwonted blowe, is put besides the rules of his art, and with much shame overtaken. And for those that are knowne, beleeue me, the mind of man is too weak

B

to

to beare out it selte here-
by against all onsets:
There are light crosses
that will take an easie re-
pulse, others yet strong-
er, that shake the house
side, but breake not in
vpō vs; others vehemēt,
which by force make
way to the hart where
they find none breaking
open the dore of the
soul that denies entrāce:
Others violent that lift
the minde of the hend-
ges, or rend the bars of
it in peeces, others furi-
ous that teare vp the ve-
ry foundations from the
bottome, leauing no mo-
nument

ument behind the, but
 ruine. The wisest & most
 resolute Moralist that e-
 uer was, lookt pale when
 he shold tast of his Hem-
 lock; & by his timorous-
 nesse made sport to those
 that entied his speculati-
 ons. The best of the hea-
 then Emperors (that was
 honored with the title of
 pietie) iustly magnified
 that courage of Christi-
 ans which made the in-
 sult ouer their tormētors
 & by their fearelessnesse
 of earthquakes, & deaths
 argued the truth of their
 religion. It must be, it can
 be none but a diuine

Antonius
 Pius.

An epistle
 to the A-
 sians con-
 cerning
 the perle-
 cuted chri-
 stians.

B 2 power,

power, that can vphold
the minde against the
rage of maine afflictions
& yet the greatest crosses
are not the greatest ene-
mies to inward peace.
Let vs therefore looke vp
aboue our selues, and
from the rules of an hyer
art, supply the defects of
naturall wisdom, giuing
such infallible directions
for tranquillity that who-
soeuer shall follow, can-
not but liue sweetly and
with continuall delight
applauding himselfe at
home when all the
world besides him shal-
bee miserable. To

which

which purpose it shall be requisite, first to remoue all causes of vnquietnes, and then to let down the groundes of our happy rest.

Disposition of the worke,

Sect. 4.



Finde on the onetwo vniuersall enemyes of Tranquillity, Conscience of euil done, Sense or fear of euill suffered. The former in one word we call Sins, the latter Crosses. The 1. of these must bee quite taken away, the second duely tempered ere the hart can bee at rest. For first, how can

Enemyes of inward peace diuided into their ranks.

B. 3

that

that man be at peace, that is at variāce with God & himselfe? How shoulde peace be gods gift, if it could be without him, if it could be against him? it is the professiō of sin although faire spokē at the first closing, to be a perpetual make-bate betwixt God and man, betwixt a mā & himself. And this enmity, tho it do not continually show it selfe, (as the mortallest enemies are not alwaies in pitched fieldes one against the other) for that the cōsciēce is not euer clamorous, but somwhile is silēt, otherwhiles with stil murmurings bewraies his mislikes

yet doth euermore work
secret vnquietnes to the
hart. The guilty man may
haue a seeming truce, a
tru peace he cannot haue.

The tor-
ment of
an euil cō-
science,

Look vpo the face of the
guilty hart, & thou shalt
see it pale and gastly; the
smiles & laughters faine
& hartles, the speeches
doubtful, & ful of abrupt
stops & vnseasonable tur-
nings, the purposes & mo-
tiōs vnsteddy, & sauing
of much distractiō, argu-
ing plainly that sin is not
so smooth at hir first mo-
tions, as turbulent after-
wards: hēce are those vain
wearyings of places & cō-
panies together with our
selues, that the galled

loule doth after the wōt
of sick patients, seeke re-
freshing in variety, and
after many tossed & tur-
ned sides complaines of
remediless and vnaba-
ted torment. *Nero*, after
so much innocent blood
may change his bed-
chamber, but his friends
euer attend him, euer are
within him, and are as
parts of himselfe. *Alas*
what auailles it to seeke
outward releefes, when
thou hast thine executi-
oner within thee? If
thou couldest shift from
thyselfe thou mightest
haue some hope of ease;

now

now thou shalt neuer
wāt furies so long as thou
hast thy selfe. Yea, what
if thou wouldst runne
from thy selfe? Thy soule
may flie from thy body,
thy conscience will not
flye from thy soule, nor
thy sin from thy consci-
ence. Some men indeed
in the bitternes of these
pangs of sinne, like vnto
thole fondly impatient
fishes, that leape out of
the pan into the flame,
haue leapt out of this pri-
uate hell that is in them-
selues, into the common
pit, choosing rather to
aduenture vpon the fu-

ture paines that they haue feared, rather then to indure the present horrors they haue felt: wher in what haue they gayned, but to that hell which was within them, a second hell without. The conscience leaues not where the feends begin, but both ioyne together in torture. But there are some firme & obdurate forheads, whose resolution can laugh their sinnes out of countenance. There are so large and able gorges as that they can swallow and digest bloody murders, without

without complaint ,
who with the same hāds
which they haue since
their last meale embued
in blood can freely carue
to themselves large mor
sels at the next sitting.
Beleeuest thou that such
a mans heart laughs with
his face? will not he dare
to be an hypocrite that
durst be a villaine? These
glow-wormes when a
night of sorrow compas
ses them, make a light
some and fiery show of
ioy, when if thou presse
the thou findest nothing
but a cold & crude moi
sture. Knowest thou not

The ioy
and peace
of the gil
ty but dis
sembled.

that

*he he
may*
that ther are those, which
couit it no shame to sin,
yet couit it a shame to be
checked with remorse e-
specially so as others eies
may descry? to whom re-
pentāce seems base-min-
dednesse, vnworthie of
him that professes wise-
dome and valour. Such a
man can greue when
none sees it but himself cā
laugh when others see it,
himself feeles not. Assure
thy selfe that mans heart
bleedeth when his face
counterfaites a smile, hee
wears out many waking
hours when thou thinkst

hee

hee resteth, yea as his
thoughts affoorde him
not sleep, so his very sleep
affordes him not rest: but
while his senses are tyed
vp, his sin is loose, repre-
senting it selfe to him in
his vgliest shape & fright-
ing him with horri-
ble and hellish dreames.
And if perhaps custome
hath bred a carelesnesse
in him, (as we see that v-
sual whipping makes the
childe not care for the
rod) yet an vnwonted ex-
tremity of the blow shall
fetch blood of the soule,
and make the backe that
is most hardned, sensible

of

of smart: and the further
the blow is fetcht through
intermission of remorse,
the harder it must needs
alight. Therefore I may
confidently tell the care-
lesse sinner as that bolde
Tragediā said to his great
Pompey. The time shall
come wherein thou shalt
fetch deepe sighes, and
therefore shalt sorrowe
desperately, because thou
sorrowedst not sooner.
The fier of the cōsciēce
may ly for a time smothe-
red with a pile of greene
wood, that it cannot bee
discerned, whose moi-
sture when once it hath

maistred

maistred, it sends vp so much greater flame by how much it had greater resistance. Hope not the to stop the mouth of thy Conscience from exclaiming whiles thy sin continues, that indeuor is both vain & hurtful; so I haue seene them that haue stopt the nostrill for bleeding in hope to stay the issue when the blood hindered in his former course hath broken out of the mouth, or found way downe into the stomack. The conscience is not pacifiable while sinne is within to vex it.

No

no more then an angry
swelling can cease throbbing
and aching whiles
the thorne or the corrupted
matter lyes rotting vnderneath.
Time that remedies all other euils
of the mind encreaseth this,
which like to bodily diseases
prooues worse with continuance,
and growes vpon vs with
our age.



Sect. 5.



Here can be
therefore no
peace without
reconciliatiō,
thou canst not be friends
with thy selfe, till with
God: for thy conscience
(which is thy best friend
while thou sinnest not)
like an honest seruant
takes his Masters part a-
gainst thee when thou
hast sinned; and will not
looke straight vpon thee,
till thou vpon God; not
daring to be so kinde to
thee, as to be vnfaithfull

The reme-
dy of an
vnquie-
t conscience

to

to his maker : There can be no recōciliation without remission. God can neither forget the iniurie of sinne, nor dissemble hatred. It is for men, & those of hollow harts, to make pretences contrary to their affections : soothings, and smiles, & imbracements where we meane not loue, are from weakenesse. Either for that we feare our insufficiencie of present reuenge, or hope for a fitter oportunitie afterwards, or for that we desire to make our further aduantage of him to

whom

whom wee meane euill.
These courtes are not in-
cident into an almighty
power, who hauing the
command of all végeāce
can smite where hee list
without all doubtings or
delayeres. There can be no
remissiō without satisfā-
ctiō, neither dealeth
God with vs as wee men
with some desperat deb-
ters, whom after long di-
lation of paiments and
many dayes broken wee
altogether let go for dis-
ability, or at least dismis-
se them vpon an easy cōpo-
sitiō. Al sins are debts; all
Gods debts must bee
discharged

discharged. It is a bolde worde but a true. God should not bee iust if any of his debts shoulde passe vnsatissied. The coeit of the prophane vulgar makes God all of mercies, and therevpon hopes for pardon without payment. Fond and ignorant presumption to disioyne mercy & iustice in him to whō they are both essentiall, to make mercy exceede iustice in him, in whom both are infinite. Darest thou hope God can be so kind to thee as to be vniust to himself? God will be iust

goe

goe thou on to presume
and perish. There can be
no satisfaction by any re-
compence of ours, an in-
finite iustice is offended,
an infinite punishment is
deserued by euery sin, &
euery mā's sins are as neer
to infinite as number can
make them. Our best en-
deuour is worse then fi-
nite, imperfect, & faulty.
If it could be perfect wee
owe it al in present, what
we are bound to doe in
present cannot make a-
mends for what we haue
not done in time past,
which while we offer to
God as good payment,

we

marke well

we do with the profane
traveller thinke to please
him with empty date-
shelles in lieu of preserva-
tion Where shal we then
finde a payment of infi-
nite value but in him
which is onely and all in-
finite. The dignity of
whose person being infi-
nite gaue such worth to
his satisfaction that what
he suffered in short time
was proportionable to
what we should haue suf-
fired beyond all times.
He did all, suffered all,
paid all, he did it for
vs, we in him. Where
shall I begin to wonder

at

at thee O thou diuine &
eternall peace-maker, the
sauiour of men, the anoin-
ted of God, mediator be-
tweene God & man, in
whom there is nothing
which doth not exceede
not only the conceit, but
the very wonder of An-
gels, who saw thee in thine
humiliatiō with silēce, &
adore thee in thy glory
with perpetuall prayses
and reioysinges. Thou
wast for euer of thy selfe
as God, of the father as
the son; the eternall Son
of an eternall Father, not
later in being, not lesse
in dignity, not other in

substance

substance. Begotten without diminution of him that begot thee while he communicated that wholly to thee, which hee retained wholly in himself, because both were infinite without inequality of nature, without diuision of essence when being in this estate thine infinite loue and mercy to desperate mankind caused thee O Saviour to empty thy selfe of thy glory, that thou mightst put on our shame and misery. VVherfore not ceasing to be God as thou wert, thou beganst to bee

what

what thou wert not, mā;
to the ende that thou
mightst be a perfect me-
diatour betwixt God &
man, which wert both
in one person; God that
thou mightst satisfie, man
that thou mightst suffer,
that since man had sin-
ned God was offended,
thou which wert God
and man, mightst satisfy
God for man. None but
thy selfe which art the
eternall word, can expres
the depth of this mystery
that God should be cloa-
thed with flesh, come
downe to men; and be-
come man; that man

C

might

might be exalted into the highest heavens; and that our nature might be taken into the fellowship of the deity. That he to whom all powers in heaven bowed, and thought it their honor to be serviceable, should come downe to be a servant to his slaues, a ranfome for his enemies; together with our nature taking vp our very infirmities, our shame, our tormētts, and bearing our sinnes without sin. That thou whom the heavens were too strait to containe, shouldst lay thy selfe in

an

an obscure cratch, thou
which wert attended of
Angels, shouldst be de-
rided of men, reiected
of thine owne, persecu-
ted by Tyrants, tempted
with Diuels, betrayed
of thy seruant, crucified
among theeues, and
(which was worse then
all these) in thine owne
apprehension for the time
as forsaken of thy father;
That thou who our sins
had pierced, shouldst for
our sins both sweat drops
of blood in the Garden,
and powre out streames
of bloode vppon the
Crosse. O the inualluable

purchase of our peace. O
ransome enough for mo
worlds! Thou which
wert in the counsell of
thy Father the Lambe
slayne from the begin-
ning of tyme, camst now
in fulnes of tyme to bee
slayne by man, for man;
Being at once the sacri-
fice offred, the priest that
did offer, and the God to
whome it was offred.
How graciously didst
thou both proclaime our
peace as a prophet in the
tyme of thy life vpon
earth, and purchase it by
thy blood as a priest at
thy death, and now con-

firmest

firmest and applyest it as
a King in heauē? By thee
only it was procured, by
thee it is profered. O
mercy without example,
without measure! God
offers peace to man, the
holy seekes to the vniust,
the potter to the clay,
the King to the traytor.
We are vnworthy that
we shoulde be receiued
to peace tho we desired
it; what are wee then that
wee shoulde haue peace
offred for the receiving?
An easy condition of so
great a benefit; hee re-
quires vs not to earne it,
but to accept it of him,

what could hee giue
more? what could he re-
quire lesse of vs?

Sect 6.

The receipt
of our
peace of-
fered by
Faith.

THE purchase
therefore of our
peace was paid
at once, yet must be seue-
rally reckoned to euery
soule, whom it shall be-
nefit. If we haue not an
hād to take what Christs
hand doth either hold,
or offer, what is sufficient
in him, cānot be effecti-
all to vs. The spirituall
hand wherby we appre-
hend the sweet offers of

our

our savior is faith, which
in short is no other then
an affiance in the mediator
receiue peace & be happy
beleue & thou hast recei-
ued. From hēce it is that
we are interessed in al that
either God hath promi-
sed, or Christ hath per-
formed. Hence haue wee
frō God both forgivenes
& loue the ground of all
either peace or glory.
Hence of enemies we be-
come more then friends
sonnes, and as sōnes may
both expect and chal-
lenge not onely care-
full prouision and safe
protection on earth,

but an euerlasting patri-
mony aboue. This fielde
is so spacious, that it were
easy for a man to leese
himselſe in it, and if I
should spend all my pil-
grimage in this walk, my
tyme would ſooner ende
then my way, wherein I
woulde haue measured
more paces, were it not
that our ſcope is not ſo
much to magnify the be-
nefit of our peace, as to
ſeek how to obtaine it.

A corol-
lary of the
benefite
of this re-
ceite.

Behold now, after we
haue ſought heauen and
earth where onely the
wearied Doue may find
an Oliue of Peace. The

apprehending

apprehending of this al-
sufficiēt satisfactiō makes
it ours, vpon our satisfac-
tion we haue remission;
vpon remission followes
reconciliation; vpon our
reconciliatiō, peace. Whe-
therfore thy Conscience
like a sterne Sergeāt shall
catch thee by the throat,
and arrest thee vpon
Gods debt; let thy onely
plea be that thou hast al-
ready paid it; Bring forth
that bloody acquittance
sealed to thee from hea-
uen vpon thy true Faith,
straightway thou shalt
see the fierce and terri-
ble looke of thy consci-

ence changed into friendly smiles, and that rough and violent hand that was reddey to drag thee to prison, shall now lovingly imbrace thee, & fight for thee against all the wrongfull attempts of any spirituall aduersary. O heavenly Peace and more then peace, Friendship, wherby alone we are leagued with our selues and God with vs, which who euer wants shall finde a sad remembrance in the midst of his dissembled iollity, and after all wayne strifes sha I fall into many se-

cret dumps, from which
his guilty heart shall de-
ny to be cheared, tho all
the world were his min-
strell. Oh pleasure wor-
thy to be pitied, & laugh-
ter worthy of teares, that
is without this! Go then
foolish man, and when
thou seest any check of
thy sinne, seeke after thy
iocondest companions,
deceiue the tyme and
thy selfe with mery pur-
poses, with busy games,
feast away thy cares,
buriethem and thy selfe
in wine and sleepe, after
all these friuolous dis-
serings, it will returne
vpon

The vain
shifts of
the guilty

vpon thee, when thou
wakest, perhaps ere thou
wakest, nor will be repel-
led till it haue showed
thee thy hell, nor when it
hath showed thee, will
yet be repelled; So the
stroken Dear hauing re-
ceiued a deadly arrowe,
whose shaft shaken out
hath left the head behind
it, runs from one thicket
to another, not able to
change his paine with
his places, but finding his
woundes still the worse
with continuance. Ah
foole, thy soule tettereth
within, and is affected
so much more dāgerous-

ly

ly by how much lesse it
appeareth. Thou maist
while thy selfe with vari-
ety, thou canst not ease
thee. Sinne owes thee a
spight, & will pay it thee,
perhaps when thou art in
worst case to sustaine it.
This fitting doth but
prouide for a further vi-
olence at last. I haue seen
a little stream of no noise
which vpon his stoppage
hath swelled vp, & with
a loude gushing hath
borne ouer the heape of
turues wherewith it was
resisted. Thy death-bed
shall smart for these wil-
full adiournings of repen-
tance

tance; whereon how many haue we heard rauing of their oulde neglected sins, and fearfully despairing when they haue had most need of comfort? In summe there is no way but this. Thy conscience must haue either satisfaction or torment. Discharge thy sinne betymes and bee at peace. Hee neuer breakes his sleepe for debt, that payes when he takes vp.

Sect. 7.



Either can it suffice for peace, to haue crossed the old scrole of our sins if we preuent not the future, yea the present; very importunity of tēration breeds vnquietnes. Sin where it hath got an haunt looketh for more, as humours that fall towards their old issue, & if it be not strōgly repelled doth neer as much vex vs with solliciting as with yeelding. Let others euy their happines I shall neuer thik their life somuch
as quiet

Solicitation of sin remedied.

quiet, whose doores are
continually beaten, and
their morning sleep bro-
ken with early clients,
whose entries are daily
thronged with suiters pre-
sling neare for the next
audience; much lesse that
through the remisse an-
sweres are daily haunted
with traytors or other in-
strumētts of villany, offer-
ring their mischieuous
seruice & inciting them
to some pestilent enter-
prise. Such are tentati-
ons to the soule. Where-
of it cannot be ridde so
long as it holds them in
any hope of entertaine-

ment and so long they will hope to preuaile, while we giue them but a cold and timorous denyall; Suters are drawne on with an easy repulse; counting that as halfe grāted which is but faintly gainsaid: Peremptory answeres can onely put sin out of heart for any second attempts. It is euer impudent when it meets not with a bold heart; hoping to preuaile by wearying vs, & wearying vs by intreaties. Let a'l suggestions therefore finde thee resolute so shall thy soule finde it selfe at rest

for

The orde
ring of af
fections.

for as the Diuell, so sinne
his naturall brood flies a-
way with resistance. To
which purpose all our
heddy & disordered af-
fections, which are the
secret factors of sinne &
Satan, must be restrained
by a strong and yet tem-
perate command of rea-
son and Religion; these,
if they finde the reynes
loose in their necks (like
to the wilde horses of
that chaste hunter, in the
Tragedie) carry vs ouer
hills and rocks, and neuer
leauē vs till we be dis-
incombred, and they
breathlesse; but contra-

rily

rily if they be pulled in
with the sudden vio-
lence of a strait hand,
they fall to plunging,
and careering, and ne-
uer leaue till their saddle
be emptie, & euen then
daungerously strike at
their prostrate rider. If
there be any exercise of
Christian wisdom, it
is in the menaging of
these vnrule affecti-
ons, which are not more
necessarie in their best
use, then pernicious in
their mis-gouernance.
Reason hath alwaies
beene busie in vnder-
taking this so necessarie

a moderation, wherein altho she haue preuailed with some of colder temper, yet those which haue beene of more stub borne mettall, like vnto growen schollers, which scorne the ferula that ruled their minority, haue still despised her weake indeuours. Onely christianity hath this power which with our second birth giues vs a new nature, so that now, if excessse of passions be naturall to vs as men, the order of them is naturall to vs as Christians. Reason bids the angry man lay

ouer

ouer his Alphabet ere he
giue his answer, hoping
by this intermission of
tyme to gaine the mitiga-
tion of his rage. Hee was
neuer throughly angry
that can endure the reci-
tal of so many idle letters.
Christianity giues not
rules, but power to auoid
this short madnesse. It
was a wise speech that is
reported of our best and
last Cardinall I hope, that
this Iland either did or
shall see, who when a skil-
full Astrologer vpon the
calculation of his natiui-
ty had fortold him some
specialities, concerning

his

his

his future estate, answered: such perhaps I was borne, but since that time I haue beene borne again & my second natiuitie hath crossed my first. The power of nature is a good plea for those that acknowledge nothing aboue nature. But for a Christian to excuse his intemperatenes by his naturall inclination, and to say I am borne cholericke, sullen, amorous, is an Apologie worse then the faulte. Wherefore serues religion but to subdue or go-

uerne nature? Wee
are so much Christians
as we cā rule our selues,
the rest is but forme, and
speculation. Yea the
very thought of our
profession is so power-
full that (like vnto that
precious stone) being
cast into this sea it al-
swayeth those inward
tempestes, that were
raysed by the affe-
ctions. The vnrege-
nerate minde is not
capable of this po-
wer, and therefore
through the continuall
mutinyes of his passions

cannot

cannot but be subiect to
perpetuall vnquietnesse.
There is neither remedy
nor hope in this estate:
But the christian soule
that hath inured it selfe
to the awe of God, & the
exercifes of true mortifi-
cation, by the onely loo-
king vp at his holy profes-
sion cureth the burning
venome of these fiery
serpents that lurke with-
in him. Hast thou no-
thing but nature? resolve
to looke for no peace.
God is not prodigall to
cast away his best blef-
singes on so vnworthy
subiects. Art thou a chri-

stian

stian? Do but remember
thou art so : and then if
thou darst if thou canst,
yeelde to the excesse of
Passions.

Sect. 8.

Hitherto the most
inward and dan-
gerous enemy of
our Peace which if wee
haue once maistred, the
other field shal be fought
& won with lesse blood.
Crosses disquiet vs either
in their present feeling,
or their expectatiō. Both
of them when they meet
with weak minds, so ex-

The se-
cond
raine
emie
to peace
Crosses.

Dreamely

treamely distempering
them, that the Patient for
the time is not himselfe:
How many haue wee
knowne which through
a lingring disease, weary
of their paine, weary of
their liues haue made
their owne hands their
executioners? How ma-
ny meeting with an hed-
strong griefe which they
could not menage, haue
by the violēce of it beene
carried quite from their
wits? How many millions
what for incurable mala-
dies, what for losses, what
for detamatiōs, what for
sad accidētis to their chil-
dren

drē rub our their liues in
perpetual discōtētment,
therefore liuing because
they cannot yet dye, not
for that they like to liue.
If there could be any hu-
mane receit prescribed
to auoid euils, it wold be
purchased at an hie rate;
But both it is impossible
that earth should redres
that which is sēt frō hea-
uē & if it cold be dōe, euē
the wāt of miseries wold
proue miserable; For the
mind cloied with cōtinu
al felicity wold grow abur-
dē to it selfe, lothing that
atlast which intermission
would haue made pleasāt

Giue a free horte the full
rains & he will soon tire.
Summer is the sweetest sea-
son by all consents, where
in the earth is both most
rich with encrease, & most
gorgeous for ornaments,
yet if it wer not receiued
with enterchāges of cold
frosts & peircing winds,
who could liue. Summer
would be no summer, if
winter did not both lead
it in & follow it we may
not therefore either hope
or striue to escape al cros-
ses, some we may, what
thou canst, fly from; what
thou canst not, allay & mi-
tigat; in crosse vniuersally

let

let this be thy rule, make
thyself none, escape some
beare the rest, sweeten al.

rom 12. Scott. 12. 9.



Apprehension giues
white & crosse, &
if some be sim-
ply honest are as they are
taken. I haue seene many
which when God hath
ordained the no hurt haue
troued themselves crosse
of imagination &
haue found that insuppor-
table for weight, which
in truth neuer was, neither
had euer any but a fanci-
ed being. Others againe
laughing out heauy afflic-
tion, for which they was

Of crosses
that arise
from con-
ceit.

bemoned of the beholders. One receiues a deadly wound; & lookes not so much as pale at the smart another heares of maine losses, & like *Zeno* after newes of his shipwrack, (as altogether passiō-lesse goes to his rest, not breaking an houres sleepe for that, which would breake the hart of some others. *Greenham* that S. of ours (whom it cannot disparage that he was reserved for our so loose an age) can lye spred quietly vpon the forme looking for the Chirurgical knife, binding him-

selfe

selfe as fast with a resolu-
ed patience, as others
with strongest cords, abi-
ding his flesh carued and
his bowels rifled, and not
stirring more then if hee
felt not, while others tre-
ble to expect, & shrink to
feel but the pricking of a
vayne. There can be no
remedie for imaginary
crosses but wisdom, which
shall teach vs to
esteeme of all euentures as
they are, like a true glasse
representing all thinges
to our minds in their due
proportiō. So as Crosses
may not seeme that are
not, nor hyle & gentle ones

seeme great and intol-
erable. Giue thy body
Ellebore, thy mind good
Counsell, thine eare to
thy friend, and these fan-
tasticall euils shall vanish
away like themselves.

Seck. 10.

Of true &
fals crof-
ks.



The were idle
advise to bid
men auoyde
ills. Nature
hath by a secret instinct
taught brute creatures so
much, whether wit or sa-
gacitie: & our selfe loue
making the best aduan-
tage of reason will easily

make

make vs so wise & care-
full; it is more worth
our labor, since our life
is so open to calamities,
& nature to impatience,
to teach men to beare
what evils they cannot
auoyd; & how by a well-
disposedesse of minde,
we may correct the ini-
quities of all hard euents.
Wherein it is hardly cre-
dible how much good
art, and precepts of reso-
lution may auayle vs.
I haue seene one man by
the helpe of a little en-
gine lift vp that weight
alone, which forie hel-
ping hands by their

cleare strength might
haue endeouored in vaine
We liue here in an Ocean
of troubles, wherein
we can see no firme land.
One waue falling vpon
another ere the former
haue wrought all his
spight. Mischiefes strue
for places, as if they feared
to loose their roome
if they hasted not: so many
good thinges as wee
haue, so many euilles
arise from their priuation;
besides no fewer
reall and positive euils
that affliã vs; To prescribe
& apply receyis to
euery particular crosse

were to write a Salme-
 ron-like commentary vpon
 on *Petrarches* remedies, &
 I doubt whether to the
 worke would be perfect,
 a life would be too little
 to write it, & but enough
 to read it.

Sect. II.



The same me-
 dicines cannot
 helpe all disca-
 ses of the bodie, of the
 soule they may. We see
 fenceers giue their schol-
 lers the same common
 rules of position of war-
 ding and weilding
 their

The first
 remedy of
 Crosse.

Before
 they
 come.

their weapon for offence
for defence against all
commers: such vniuersal
precepts there are for
Crosses. In the first where
of, I would prescribe Ex-
pectation, that either kil-
leth or abateth euills. For
Crosses after the nature of
the Cockatrice, dye if they
be foreseene? Whether
this providence makes vs
more strong to resist or
by some secret power
makes them more vnable
to assaunt vs. It is not cre-
dible what a fore-resol-
ued mind can do, can suf-
fer. Could our english Mi-
lo, of whome Spayne yet
speaketh

speakerh since their last
peace, haue ouerthrowne
that furious beast, made
now more vipleſt through
the rage of his bayting,
if he had not ſetled him-
ſelfe in his ſtation, and ex-
pected? The frighted mul-
titude ran away fro that
ouer-earneſt ſport, which
begun in pleaſure, ended
in terror, if he had turned
his backe with the reſt,
where had been his ſafe-
ty, where his glory, and
reward? Now he ſtoode
ſtill, expected, overcame,
by one fact he at once pre-
ſerued, honored, enrich-
ed himſelfe. Evils will

come neuer the sooner
for that thou lookest for
them, they will come the
easier; it is a labor wel lost
if they come not, & well
bestowed if they do cōe.
We are sure the worst
may come, why should
we be secure that it will
not? Suddenness finds
weak minds secure makes
them miserable, leaues
them desperate. The best
way therefore is to make
things present in conceit
before they come, that
they may be halfe past in
their violence whē they
doe come : Euen with
woodē wasters we learn

to play at

to play at

at the sharp. As therefore
good souldiors exercise
thēselues loḡ at the pale; &
there vſethoſe activities
which afterwarde they
shall practise vpon a true
aduerſary ſo muſt we pre
ſet to our ſelues imaginary
croſſes & menage thē in
our mind before god ſeeds
them in euē. Now I eat,
ſleep, digeſt, all ſoundly
without cōplaint; what if
a lāquiſhing diſeaſe ſhould
bereaue me of my appe
tite & reſt? that I ſhould ſee
dainties & loath thē, ſur
fetting of the very ſmell,
of the thought of the
beſt diſhes, that I ſhould

count the lingring hours
and think *Ezechias* long
day returned: wearying
my selfe with changing
sides, and wishing any
thing but, what I am.
How could I take this di-
stemper? Now I haue (if
not what I would), yet
what I need, as not abou-
ding with idle superflui-
ties, so not straigned with
penurie of necessaric
thinges. What if pouerty
should rush vpon me as
an armed man, spoyling
me of all my litle, that I
had, and send me to the
fountaine for my best cel-
lar, to the ground for my

bed, for my bread to ano-
thers cup-bord, for my
cloathes to the brokers
shoppe; or my friendes
wardrop? How could I
brooke this want, I am
now at home walking in
my owne grounds, loo-
king on my yong plantes
the hope of posterity, cō-
sidering the nature, ad-
uantages or fecundes of my
soile, inoying the patri-
mony of my fathers;
What if for my religion,
or the malicious sentēce
of sōe great one, I should
be exiled from my coun-
try, wandring amongst
those whose habit, lan-
guage

guage, fashion my ignorance shal make me wonder at; where the solitude of places, and strangenes of persons shall make my life vncomfortable. How could I abide the smell of forrain smoke? how shold I take the contēpt & hard vllage that waits vpon strangers? Thy prosperiry is litle, & is spent if it be not mitted with such forecasting and wisely suspicious thoughts, if it bee wholly bestowed in enioying, no whit in preuenting. Like vnto a foolish Cittry which notwithstanding a dange-

rous situatiō, spends al her
wealth in rich furniturs
of chambers, & state-hou-
ses; While they bestowe
not one shouel full of
earth on outward Bul-
warke to their defence:
this is but to make our e-
nemies the happier and
our selues the more redi-
ly miserable. If thou
wilt not therefore be op-
pressed with euills; Ex-
pect, and Exercise; Exer-
cise thy selfe with conceit
of euills; Expect the e-
uills themselves; Yea
exercise thy selfe in
expectation; to while the
minde pleaseth it selfe

in

Whose almighty power is guided by a most wise providence and tempered with a fatherly love. Ever the savage creatures will be smitten of their keeper, & repine not; if of a stranger, they tear him in peeces. Hee strikes me that made me, that moderates the world, Why struggle I with him, why with my selfe? Am I a foole, or a rebel? A foole if I be ignorant whence my crosses come; A rebel if I know it, and be impatient? My sufferings are from a God, from my God, hee hath destin'd

From
their Author;

me

me every dramme of sorrow that I feele: Thus much thou shalt abide, & here shall thy miseries be stinted: Al worldly helps cannot abate them; all powers of hell cannot ad one scruple to their weight; that he hath allotted mee: I must therefore either blasphemee God in my heart, detracting from his infinite iustice, wisdom, power, mercy which al shal stand inuiolable, when millions of such worms as I am are gone to dust. Or els cōfesse that I ought to be patient And if I profes I shold be

that

that I will not, I befoole
my selfe and bewray mi-
serable impotency. But,
(as impatience is full of
excuses) it was thine
own rash improuidēce,
or the spight of thine e-
nemy that impouerisht,
that defamed thee, it was
the malignity of some
vnwholesomedish, or some
grosse corrupted aire that
hath distempered thee?
Ah foolish curte, why
doest thou bite at the
stone, which could ne-
uer haue hurt thee but
from the hand that threw
it? If I wounde thee
what matters it whether

with

with mine owne sword,
or thine, or anothers. God
strikes some immediately
from heauen with his
owne arme, or with the
arme of Angels. Others
bee bufferes with their
own hands, some by the
reuenging sword of an e-
nemy, others with the
fist of his dumb creatures.
God strikes in all, His
hand moues theirs. If
thou see it not, blame thy
carnall eyes: why doest
thou fault the instrument
while thou knowest the
agent? Euer the dying
theefe pardons the execu-
tioner, exclaimes on his

vniust

vniust Iudge or his malicious accusers. Either then blame the first mouer, or discharge the meanes, which as they could not haue touched thee but as from him; so frō him they haue afflicted thee iustly, wrōgfully perhaps as in themselves.

Sect. 13.



B V T neither seemeth it enough to be patient in crosses if we be not thankfull also: Good

The third
antidote
of crosses.

E things

things challenge more
then bare contentment.
Crosses (vniustly termed
euils) as they are sent of
him that is all goodnes
so they are sent for good
and his end cannot bee
frustrate. What greater
good can be to the disea-
sed man then fit and pro-
per Physicke to recure
him? Crosses are the one-
ly medicines of sicke
mindes. Thy sounde
body carryes within it
a sicke soule; thou fee-
lest it not perhappes
so much more art thou
sicke and so much more
daungerously : Perhaps

thou

thou labourest of some
plethorie of pride, or
of some dropie of Co-
uetousnesse, or the Stag-
gers of inconstancy, or
some feuer of luxurie,
or consumption of en-
uye, or perhaps of
the lethargie of idle-
nesse, or of the phren-
sie of anger : It is a
rare soule that hath
not some notable dis-
ease: Onely crosses are
thy remedyes : What
if they bee vnplea-
sant ? They are Phy-
sicke It is enough if
they bee wholesome ;

Not pleasant tast, but the
secret vertue commends
medicines; If they cure
thee, they shal please thee
euen in displeasing, or els
thou louest thy palate a-
boue thy soule. What
madnesse is this? when
thou complaineest of a
bodily disease, thou send-
est to the Phisician, that
he may send thee not sa-
uorie but wholesome po-
tions; Thou receiuest
them in spight of thine
abhorring stomacke, and
withall both thankest &
rewardest the Phisician.
Thy soule is sicke; Thy
heauenly Phisician sees it,
and

and pitties thee ere thou
thy selfe, and vsent to,
sends thee not a plausi-
ble but a souerayne reme-
dy, thou loathest the sa-
uor, and rather wilt ha-
zard thy life, then offend
thy palate, and in steede
of thanks repinest at, re-
uilest the Phisician. How
comes it that wee loue
our selues so little (if at
least we count our soules
the best or any part) as
that we had rather vnder-
goe death then paine;
choosing rather wilfull
sicknes then an harsh re-
medy? surely wee men are
meere fooles in the esti-

mation of our own good like children our choice is led altogether by show no whit by substance. We cry after euery well-seeming toy, and put from vs solide profers of good things: The wise arbitrator of all things sees our folly and corrects it, with holding our idle desires and forcing vpon vs the sound good wee refuse: It is second folly in vs, if we thanke him not: The foolish babe cryes for his fathers bright knife or gilded pilles; The wiser father knowes that they can but hurt him; & ther-

fore

fore-holdes them after al
his tears; the child thinks
he is vsed but vnkindly:
Euery wise man, & him-
selfe at more yeares can
say it was but childish
folly, in desiring it, in cō-
plaining that hee missed
it. The losse of wealth,
friendes, health is some-
times gayne to vs, thy
body, thy estate, is worse
thy soule is better,
why complai-
nest thou?



Sect. 14.

The 4.
and last
part from
their issue:



Ay, it shal not
be inough (me
thinks) if only
we be but cō-
tented & thankfull, if not
also chearful in afflictions;
If that as wee feele their
paine, so we look to their
end; although indeede
this is not more requi-
site then rarely found, as
being proper only to the
good heart; Euery bird
can sing in a cleare heauē
in a temperat spring, that
one as most familiar so is
most cōmeded that sings
meriy

mery notes in the midst
of a showre, or the dead
of winter; Euery Epicure
can enlarge his heart to
mirth in the midst of his
cups, and dalliance; Only
the three childre can sing
in the furnace, *Paul & Silas*
in the stocks, Martyres at
the stake: It is from hea-
uen, that this ioy comes
so contrary to all earthly
occasions, bred in the
faithfull heart through a
serious & feeling respect
to the issue of what hee
feeles; the quiet and vn-
troubled fruit of his righ-
teousnesse, glorie, the
crowne after his fight af-

ter his minute of paine eternitie of ioy. He neuer lookt ouer the threshold of heauen that cannot more reioyce that he shall be glorious, then mourne in present that he is miserable.

Seet. 15.

Of the im-
portunity
& terrour
of Death.



Yea this consideration is so powerful, that it alone is able to make a part against the feare or sense of the last and greatest of all terribles, Death it selfe ;
which

which in the Conscience
of his owne dreadful-
nesse, iustly laughes at
all the vaine humane
precepts of Tranquilli-
tie, appalling the most
resolute and vexing the
most cheerefull mindes.
Neither prophane *Lucre-
tius*, with all his Epicu-
rean rules of confidence,
nor drunken *Anacreon*,
with all his wanton Odes,
can shift of the importu-
nate, and violent hor-
ror of this aduersarie.
Seest thou the Chalde-
an Tyraunt beset with
the sacred boules of

Ierusalem

Ierusalem, the late spoiles of Gods Temple, and in cōtempt of their owner, carousing healthes to his Queenes, Concubines, Peires; singing amidst his cups triumphant carols of praise to his molten & carued Gods? Wouldst thou ever suspect that this hie courage could be abated, or that this sumptuous & presumptuous banquet after so royall and iocōnd continuance should haue any other conclusion but pleasure? Stay but one houre longer, and thou shalt see that face, that

now

now shines with a ruddy
glosse according to the
colour of his liquor,
looke pale and gasty,
stayned with the colours
of feare and death, and
that proud hand, which
now lifts vp his Massie
Goblets in defiance of
God, tremble like a leafe
in a storme; and those
strong knees which ne-
uer stooped to the bur-
den of their laden body,
now not able to beare vp
themselves, but loosened
with a sudden pallsie of
feare, one knocking a-
gainst the other. And all
this, for that death writes

him

him a letter of summons to appeare that night before him; and accordingly ere the next Sun, sent two *Eunuches* for his honourable conueyance into an other world; where now are those delicate morselles, those deepe draughts, those mery ditties, wherewith the palat & eare so pleased themselves? What is now become of al those chearful lookes, loose laughters, stately port, reuelles, triumphs of the feasting court? Why doth none of his gallant nobles reuiue the faynted courage

courage of their Lorde
with a new cuppe? or
with some stirring iest
shake him out of this
vnseasonable Melancho-
ly? O death how impe-
rious art thou to car-
nall mindes? aggra-
uating their misery not
onely by expectation
of future payne, but
by the remembrance
of the wonted causes
of their ioy? and not
suffering them to see
ought but what may
torment them? Euen
that monster of Ce-
sars, that had been so well
acquainted with blood

and

& neuer had found better sport then in cutting of throates when no wit came to his owne turne how effeminate, how desperately cowardous did he show himselfe? to the wōder of al readers, that hee which was euer so valiant in killing shold bee so womanish-ly hartelesse in dying.



Sect. 16.

THere are that
fear not so much
to be dead, as to
dye; the very act of disso-
lutiō frightening them with
a tormenting expectati-
on of a short, but intolle-
rable painfulnes, which
let, if the wisdom of
God had not interposed
to timorous nature, there
would haue beene many
more *Lucreces*, *Cleopatraes*,
Achitophles; & good lawes
should haue found lit-
tle oportunity of execu-
tion, through the wilfull

The
grounds
of the
feare of
Death.

funerals

funeralles of malefactors
For the soule that comes
into the body without a-
ny (at least sensible) plea-
sure departs not from it
without an extremitie
of payne; which varying
according to the manner
and meanes of separation
yet in all violent deaths
especially, retayneth a
violence not to be auoy-
ded, hard to bee indured
and if diseases, which
are destin'd towards
death as their end, bee so
painfull, what must the
ende and perfection
of diseases bee? Since
as diseases are the

maladies

maladies of the body,
so death is the maladie
of diseases: There are
that feare not so much
to dye as to bee dead.
If the pang bee bitter,
yet it is but short; the
comfortlesse state of the
dead strikes some that
could well resolute for
the act of their pas-
sage. Not the worste
of the heathen Empe-
rors, made that mone-
full ditty on his death-
bed, wherein he bewray-
eth to all memory, much
feeling pittie of his
soule, for her doubtfull

*H A
DRI-
AN
Animula
Vagula
Blandula.*

and

Ω' τοι πό-
τε καί πο-
τα. &c.

and impotent condition
after her parture. How
doth *Platoes* worldling
bewaile the misery of the
graue, besides all respect
of paine? *Woe is mee*
that I shall lye alone rot-
ting in the silent earth, a-
mongst the crawlinge
wormes not seeing ought
aboue, not scene. Very
not being is sufficiently
abhorred of nature, if
death had no more to
make it fearfull: But those
that haue liued vnder
light enough, to show
them the gates of hell, af-
ter their passage through
the gates of death, and
haue

haue learned that death
is not onely horrible for
our not being here, but
for being infinitely, eter-
nally miserable in a future
world, nor so much for
the dissolution of life, as
the beginning of tormēt
those cannot without the
certaine hope of their im-
munity, but carnally fear
to dy, and hellishly feare
to bee dead. For if it bee
such paine to dye; what
is it to bee euer dying? &
if the straying or luxati-
on of one ioynt, can so af-
flict vs, what shall the ra-
cking of the whole body
and the torturing of the

soule

soule, whole animation alone makes the body to feele and complaine of smart? and if men haue deuised such exquisite torments, what can spirites, more subtile more malicious? and if our momentany sufferings seeme long, how long shall that be that is eternall? and if the sorrowes indifferently incider to Gods dear ones vpon earth be so extreme as sometimes to driue them within sight of despayring, what shall those bee that are reserued onely for those
that

that hate him, and that
hee hateth? None but
those who haue hearde
the desperat complaints
of some guilty *Spyra*, or
whose soules haue beene
a little scorched with
these flames, can enough
conceiue of the horror
of this estate; it beeing
the policie of our com-
mon enemy to con-
ceale it so long, that
wee may see and feele
it at once: least wee
shoulde feare it,
before it be too
late to be a-
uoyded.

Sect. 17.

Remedie
of the last
& greatest
breach of
peace, arising
from
Death.



Ow when this
great aduersary,
like a proud Gi-
ant comes stalking out in
his feareful shape, and in-
sults ouer our fraile mor-
tality, daring the worlde
to match him with an e-
quall champion, whiles
a whole hoast of world-
lings show him their
backs for feare, the true
Christian armed onely
with confidence and re-
solutiō of his future hap-
pinesse dares boldly en-
counter him, and can

wound

wound him in the forehead (the wonted seate of terror) and trampling vpon him can cut off his head with his own sword & victoriously returning, can sing in Triumph *Oh death where is thy sting!* An happy victory! we die & are not foiled: yea we are conquerors in dying: we could not overcome death, if we dyed not: That dissolution is well bestowed, that parts the soule from the body that it may vniue both to God: All our life here (as that heavenly Doctoe wel termes it) is but a vitall

F

death

Augus-
tine.

death how advantageous is that death that determines this false & dying life, and beginnes a true one, aboue all the titles of happinesse? The Epicure or Saducee, dare not dye for feare of not being; The guiltye and loose worldling dare not dye for feare of beeing miserable; The distrustfull and doubting semi-christian dare not dye, because he knows not, whether hee shall bee, or bee miserable, or not bee at all; The resolu'd Christian dare and woulde dye, because

cause hee knowes hee
shall bee happye, and
looking merrily towards
heauen the place of his
rest can vnfaignedly say,
I desire to bee dissol-
ued: I see thee, my
home, I see thee; A
sweete and glorious
home; after a weary
pilgrimage; I see thee
and now after manye
lingring hopes, I aspire
to thee: Howe ofte
haue I looked vp at thee
with admiratiō & raiush-
ment of soule; & by the
goodly beams that I haue
seen gessed at the glorye
that is aboue them? How

Tull.
Tuscul.
Calli-
mach,
Epigram.

ofte haue I scorned
these dead and vnplea-
sant pleasures of earth,
in comparison of thine?
I come now my ioyes,
I come to possesse you: I
come through paine and
death; Yea, if hell it selfe
were in the way betwixt
you and mee, I woulde
passe through hell it selfe
to enioy you. And in
truth if that heathen Cle-
ombrotus a follower of
the ancient *Academy*, but
vpon only reading of his
Maister *Platoes* discourses
of the immortality of the
soule, coulde cast downe
him selfe hedlong from an

hye

hyc rocke, and wilfully
breake his necke, that he
might bee possessed of
that immortality which
hee beleued to follow
vpon death, how conten-
ted should they be to dye
that know they shall be
more then immortal glo-
rious? He went, not in an
hate of the flesh as the *Pa-
trician* hereticks of olde,
but in a blind loue to his
soule out of bare opiniō:
Wee vpon an holy loue
grotinded vpon assured
knowledge: He vpon an
opinion of future life, we
on knowledge of future
glory. Hee went vnitent

August.
de Heres.

for, we called for by our
 maker: Why should his
 courage exceede ours,
 since our ground, our e-
 state so far exceeds his;
 Euen this age, within the
 reach of our memorie,
 bred that peremptory-I-
 talian which in imitation
 of the old Romā courage
 (least in that degenerated
 nation, there shoulde bee
 no step left of the quali-
 ties of their Ancestours)
 entring vpon his tormēt
 for killing a Tyrant, chea-
 red himselfe with this cō-
 fidēce. My death is sharp
 my fame shall bee euer-
 lasting: The voyce of

Mors a-
 cerba, Fa-
 ma per-
 petua.

a Roman, not of a christian; My fame shall bee eternall; An idle comfort: My fame shall liue, not my soule liue to see it: What shall it auayle thee to be talkt of while thou art not: Then fame only is pretious when a man liues to enioy it; The fame that suruiues the soule, is bootles; Yet euē this hope cheared him against the violēce of his death; what should it do vs that not our fame but our life, our glory after death cānot dy? Hce that hath *Stephens* cies to look into heuē cānot but haue

the tongue of the Saints
Come Lord. How long?
That man seeing the glo-
ry of the end, cannot but
contemne the hardnesse
of the way; But who
wants thole cles, if he say
and sweare that he feares
not death, beleue him
not If he protest his Tran-
quillity, & yet fear death,
beleue him not; Beleue
him not if he say he is not
miserable.



Sect. 18.

THele are ene-
mies on the left
hand. There
want not some on the
right; Which with lesse
profection of hostility,
hurt no lesse; Nor so easi-
ly perced, because
they distemper the mind
not without some kinde
of pleasure. Suffe it killis
more then famine. These
are the ouer-desiring and
ouer-ioving of these
earthly thinges. All immo-
derations are enemies, as
in health so in peace. He that

The se-
cond rake
of the e-
nemies of
Peace.

Hippocr.
Aphorif.

¶ 5 desires

desires, wants as much,
as he that hath nothing.
The drunken man is as
thirstie, as the sweating
traveller: Hence are the
studies, cares, feares, ie-
lousies, hopes griefes,
ennies, wishes, platforms
of atchiuing, alterations
of purposes, and a thou-
sand like, whereof each
one is enough to make
the life troublesom. One
is sicke of his neighbour
field, whose mishapen
angels disfigure his, and
hinder his Lordship of
entirenes: what he hath
is not regarded, for the
want of what he cannot
haue.

haue. Another feeds on
crusts to purchase what
he must leaue perhaps
to a foole, or (which is
not much better) to a
prodigall heyre. Ano-
ther, in the extremitie of
couetous folly, chooses
to die an vnpytied death,
hanging himselfe for the
fall of the market, while
the commons laugh at
that losse, & in their spee-
ches Epitaph vpo him, as
on that Pope. He liued as
a wolfe, & died as a dog,
One cares not what attē-
dance he daunces at all
houres, on whose stais he
fits, what vices he sooths,

what de.

deformities he imitates,
what seruile offices hee
doth, in an hope to rise.
Another stomackes the
couered head, and stiffe
knee of his infectious; an-
gry that other men think
him not so good as hee
thinks himselfe. Another
eates his own heart with
enue at the richer futu-
ture, and better estate, or
more honor of his neigh-
bor thinking his own not
good, because another
hath better: Another vex
eth himselfe with a word
of disgrace, past from the
mouth of an enemy,
which hee neither can di-

geit nor cast vp, resolving
because another will bee
his enemy, to be his own.
These humors are as ma-
nifold, as there are men
that seeme prosperous:
For the auoiding of all
which ridiculous and yet
spightfull inconuenien-
ces, the minde must bee
setled in a persuasion of
the oworthlesse of
these outward things; Let
it know, that these riches
haue made many prou-
der, none better; That as
neuer man was, so neuer
wise man thought him-
selfe better for enjoying
them. Would that wise

The first
remedie
of an ouer
prosperous e-
state.

The vanti-
tie & vn-
profita-
blenes of
Riches.
The first
enemie
on the
right
hand.

6

Socrates.

Philosopher

A prooffe
that with
Christians
deserues
no credit,
but with
heathens
cōmands
it.

Philosopher, haue cast
his gold into the sea, if
he had not knowne he
should liue more happi-
ly without it? If he knew
not the vse of riches hee
was no wise man; if hee
knew not the best way to
quietnes, he was no phi-
losopher; now euen by
the voyce of their oracle
hee was confessed to bee
both, yet cast away his
gold that hee might bee
happy. Would that wise
prophet haue prayed af-
well against riches, as po-
uerty? Would so many
great mē (wherof our litle
Ilād hath yeilded 9. crow

ned

ned kings, while it was
held of old by the *Saxōs*)
after they had continued
their life in the throne,
haue ended it in the cell,
and changed their scap-
ter for a booke, if they
could haue found as much
felicity in the hyest estate,
as security in the lowest?
I heare *Peter* and *Iohn*,
the eldest and dearest
Apostles, say Golde and
siluer haue I none, I
heare the Diuell say All
these will I giue thee,
and they are mine to
giue; VVhether shal I de-
sire to bee in the state of
these saints, or that deuill?

He

He was therefore a better husband, then a philosopher, that first termed riches; Goods, and he commended the title well, that adding a fit epithet, called them goodes of Fortune; False goods, ascribed to a false Patron, there is no fortune to give or guide riches; there is no true goodnes in riches to be guide; His meaning then was (as I can interpret) to teach vs in this title; that it is a chance if euer riches were good to any. In summe, who would account those as riches, or those riches as goods.

goods, which hurt the
owner, disquiet others
which the worst haue,
Which the best haue not,
which those that haue,
not, want not; which those
want that haue them,
which are lost in a night
and a man is not worse
when hee hath lost them?
It is true of them that we
say of Fire and water,
they are good seruantes,
ill maisters. Make them
thy slaue, they shall be
goodes indeede, in vse if
not in nature; good to
thy selfe, good to others
by thee: But if they bee
thy maisters, thou hast
condemned

condemned thy selfe to
thine own Gallies; If a ser-
uant rule, he proues a Ty-
rant; What madnes is
this, thou hast made thy
selfe at once, a slaue and a
foole? VVhat if thy
chaines bee of golde, or
if with *Heliogabalus* thou
hast made thee silken
halters? thy serui-
tude may be more
glorious, it is no
lesse misera-
ble.



Sect. 19.

Honour perhaps
is yet better; such
is the confused
opinion of those that
knowe little; but a di-
stinct and curious head
shall finde an hard taske
to define in what point
the goodnes therof con-
sisteth: Is it in hye des-
cent of blood? I would
thinke so, if nature
were tyed by any law
to produce children
like qualited to their pa-
rents: But although in the
brute

The se-
cond ene-
mie on
the right
hand Ho-
ner,

brute creatures shce bee
euer thus regular, that ye
shal neuer find a yong pi-
geō hatched in an eagles
nest, neither can I thinke
that true (or if true it was
monstrous) that *Nicip-
pus* his shep shold yeane
a Lion, yet in the best crea-
ture (which hath his form
& her attending qualities
from above) with a like-
nes of face and features,
is commonly founde an
vnlikenes of disposition:
Onely the earthly part
followes the seede, wise-
dome, valour, vertue are
of another beginning:
Shall I bow to a molten

calfe because it was made
 of goldē care-rings? Shal
 I condemne all honor of
 the first head (tho vpon
 uer so noble deserving)
 because it can shewe no-
 thing before it selfe but a
 white shield? If *Cesar* or
Agathocles be a Potters
 sonne: shall I contemne
 him? Or if wise *Bion* be
 the sonne of an infamous
 Curtizan, shall the censo-
 rious lawyer race him of
 the Catalogue with *par-
 tus sequitur ventrem*? Lastly
 shall I account that good
 which is incident to the
 worst? Either therefore
 greatnes must show some
 charter

Olympia.
 Diog.
 Laert.

charter wherein it is priueledged with successiō of vertue, or els the goodnes of honor cannot consist in blood: Is it then in the admiration and hye opinion that others haue cōceiued of thee, which drawes all dutiful respect and humble offices from thē to thee? Ofickle good that is euer in the keeping of others especialy of the vnstable vulgar, that beast of many heads, whose deuided tongues, as they neuer agree with each other, so seldōe when euer agree lōg with thēselus. Do we

not

not see the superstitious
Listrans, that ere-while
would needs make *Paul* a
God against his wil, & in
denuout zeal drew crow-
ned Buls to the altars, of
their new *Iupiter*, & *Mer-
cury*: violence can scarce
hold the frō sacrificing vn
to him: Now not many
hours after gather vp stōs
against him; hauing in
their cōceits turned him
frō a God into a malefa-
ctor; and are ready to kill
him in steed of killing a
sacrifice to him: Such is
the multitude & such the
steddines of their honor:
there the ōly istru honor

where

where blood and vertue meet together, the greatnesse whereof is from blood, the goodnes from vertue; Reioyce ye great men; that your blood is ennobled with the vertues and deserts of your Ancestors? this onely is yours, this onely challenges all vnfayned respect of your inferiours, count it praise-worthy not, that you haue, but that you deserue honour. Blood may be tainted, the opinion of the vulgar cannot be constant onely vertue is euer like it selfe, & only wins reuerence euen of

those

those that hath it; without which, greatnes is as a Beacon of vice, to draw mens eyes the more to behold it; and those that see it, dare loath it; tho they dare not censure it: so while the knee bendeth, the minde abhorreth, and telleth the body it honors an vnworthy subiect, within it selfe secretly comparing that vicious great man, on whom his submisſe curtesie is cast away, to some goodly faire bound *Senecaes* Tragedies, that is curiously gilded without; which if a man open

Lucian.

G

hee

he shall finde *Thyestes* the
toomb of his owne chil-
dren; or *Oedipus* the hus-
band of his owne mother
or some such monstrous
part, which he at once
reades and hates.

Sect. 20.

The se-
cond re-
medie of
ouer-joy-
ed prospe-
ritie,



LE T him thinke
that not onelic
these outwarde
things are not in them-
selues good, but that they
expose their owners to
misery, for besides that
God vsually punishes our
ouer-louing them with
their losse (because hee
thinks the vnworthy ri-

ualls

ualls to himself, who chal-
lengeth all height of loue
as his onely right) so that
the way to loose is to loue
much, the largenes more-
ouer either of affectiō, or
estate, maks an opē way to
ruin; while a mā walks on
plain groūd he falls not,
or if hee fall hee doth but
measure his lēgth on the
groūd, & rise again with-
out harme, but hee that
climbeth hye is in dāger
of falling, & if he fal of kil-
ling. All the sailes hoised
giue vantage to a tem-
pest which by the mari-
ners foresight giuing
timely roome therto by

Iuuen.
sat. 4.

their fall deliuer the vessel from the daunger of that gust whose rage now passes ouer with onely beating her with waues, for anger that hee was preuented; So the larger our estate is, the fayrer marke hath mischiete giuen to it; and which is worse, that which makes vs so easy to hit, makes our wound more deepe and greiuous: If poore *Codrus* his house burne, he stands by, and warms him with the flame, because hee knowes it is but the losse of an outside, which by gathering
some

some few sticks, straw,
and clay, may with litle
labor, and no cost be re-
payred: But when the
many losses of the rich
man doe one giue fire to
another, he cries out one
while of his Counting-
house, another while of
his wardrop, then of
some noted chest, and
straight of some rich
Cabinet, and lamenting
both the frame and the
furniture, is there-
fore impatient
because he had
something.

Sect. 21.

The vana-
tie of
Pleasure
the third
enemy on
the right
hand.

But if there bee a-
ny forcereffe vp-
on earth, it is
pleasure, which so incha-
teth the mindes of men,
and worketh the distur-
bance of our Peace, with
such secret delight, that
foolish men thinke this
want of *Tranquillity*, hap-
pines. Shee turneth men
into swine, with such
sweete charmes, that they
would not change their
brutish nature for their
former reason. It is a
good vnquietnesse (say
they

they) that contenteth
it is a good enemy that
profiteth; Is it any won-
der that men should bee
sottish, when their reason
is mastered with sensuali-
ty? Thou foole, thy plea-
sure contents thee: How
much? How long? If
shee haue not more be-
friended thee then euer
shee did any earthly fa-
vorite, yea if she haue
not given thee more
then shee hath her selfe
thy best delight hath
had some mixture of dis-
contentment; for either
some circūstāce crosseth

thy desire, or the inward
distast of thy conscience
checking thine appetite,
permits thee not any en-
tire fruition of thy ioy.
Euen the sweetest of all
flowers hath his thornes;
and who can determine
whether the sent bee
more delectable, or the
prickes more yrksome?
It is enough for hea-
uen to haue absolute
pleasures; which if they
could be found here be-
low, certainly that heauē
which is now not inough
desired, would then be
feared: God will haue
our pleasures here, accor-

ding

ding to the fashon of
our selues, compounded
So as the best delights,
may still fauor of their
earth. See how that great
King which neuer had
any match for wisdom,
scarce euer any superiour
for wealth, trauerfed ouer
all this inferior world
with diligent inquirie, &
obseruation, and all to
find out that goodnesse
of the children of men
which they enioy vnder
the Sunne; abridging
himselfe of nothing,
that either his eyes, or
his hart could suggest to
him; (as what is it, that

hee could not either know or purchase?) and now comming home to himselfe, after the disquisition of all naturall and humane things, cōplaines, that Behold, all is not onely vanitie, but vexation. Goe then thou wise scholler of experience, and make a more acurate search for that which hee sought and missed. Perhaps somewhere betwixt the tallest Cedar in Lebanon, and the shrubbie Hissop vpon the wall? Pleasure shrouded her selfe that shee could

not be descryed of him;
whether through igno-
raunce or negligence;
Thine insight may be
more peircing; thy
meanes more commo-
dious, thy successe hap-
pier; If it were possi-
ble for any man to in-
tertaine such hopes, his
vaine experience could
not make him a greater
foole; it coulde but
teach him what hee is,
and knoweth not And
yet so imperfect as our
pleasures are, they haue
their satietie: and as
their continuance is not
good, so their conclusi-

on

on is worse. Looke to
their end, and see how
sudden, how bitter it is.
Their only curtesie is to
salute vs with a farewell,
and such a one as makes
their salutation vncom-
fortable. This *Dalisla*
showes and speakes faire
but in the ende she will
bereaue thee of thy
strength, of thy fight, yea
of thy selfe. These gnats
flie about thine eares, and
make thee Musick awhile
but euermore they sting
ere they part: Sorrow &
repentāce is the best end
of pleasure, paine is yet
worse, but the worst is
despaire.

despaire. If thou misse of
the first of these, one of
the latter shall find thee,
perhaps both. Howe
much better is it for thee
to want a little hony, the
to bee swolne vp with a
venemous sting?

Thus then the minde
resolved that these earth-
ly things, *Honours, wealth*
Pleasures are casuall, vns-
table, deceitfull, imperfect
dangerous must learne to
vse them without trust &
to want them without
griefe; thinking still if I
haue them I haue some
benefit with a great
charge, if I haue the not
with

with little respect of others I haue much security and ease in my selfe, which once obtained we cannot fare amisse in either estate, and without which we cannot but miscarry in both.

Seet. 22.

Positive
rules of
our peace.

ALL the enemies of our inwarde peace are thus descried and discomfited which done, wee haue enough to preserue vs from miserie, but since wee moreouer seeke how to bee well and happily, there yet remaine those

positive

positiue rules whereby
our *Tranquillity* may bee
both had, continued and
confirmed: VVherin I
feare not least I should
seeme ouer-diuiue, in
casting the anchor of
Quietnes, so deep as hea-
uen, the only seat of con-
stancy, whiles it can finde
no holde at all vpon
earth: All earthly
thinges are full of vari-
ablenes, & therefore ha-
uing no stay in them-
selues, can giue none to
vs. He that will haue
and hold right *Tranquil-
lity* must find in himselve
a sweete fruition of

God

God and a feeling apprehension of his presence. That when he finds manifold occasions of vexation in these earthly things, he ouer-looking them all, and hauing recourse to his comforter may finde in him such matter of contentment, that he may passe ouer al these pettye grieuances with contempt; which who so euer wants, may be secure, cannot be quiet. The mind of man cannot want some refuge, & (as wee say of the Elephant) cannot rest vnlesse it haue something to leane

vpon

vpon: The couetous
man, whose heauen is his
chest, whē he heares him
selfe rated and cursed for
oppression, comes home
and seeing his bags safe,
applaudes himselfe a-
gainst all censures: The
glutton when hee looseth
friendes or good name;
yet ioyes in his full fur-
nish't table, & the laugh-
ter of his wine; more plea-
sing himselfe in some one
dish; then he can be gree-
ued with all the worldes
mis carriage: The nee-
dy scholler whose wealth
lyes al in his brain, chears
himselfe against iniquity

of

of times, with the conceit of his knowledge. These starting holes the mind cannot want when it is hard driuen: Now when as, like to some chased *Sisera* it throwdes it selfe vnder the harbor of these *Iaels* altho they giue it house-roome, and milke for a time, yet at last either they entertain it with a nayle in the temples, or beeing guilty to their owne impotency, send it out of themselves; for safety and peace. For if the Crosse light in that which it made his refuge

as if the couetous man
bee crossed in his riches
what earthly thing can
stay him from a desperate
phrensy? Or if the crosse
fall in a degree aboue the
height of his stay, as if the
rich man be sick or dying
(wherein all wealth is ei-
ther condemned; or re-
membered with anguish)
how doe all his comforts
(like vermin frō an house
on fier) runne away from
him, and leaue him ouer
to his ruine? VVhiles the
soule, that hath placed
his refuge aboue, is sure
that the ground of his
cōfort cānot be matched

with

with an earthly sorrowe,
cannot be made variable
by the chāge of any euēt
but is infinitely aboue all
casualtyes, & without all
vncertainties. What
state is there wherein this
heauenly stay shall not a-
forde me not only peace
but ioy? Am I in prison?
or in the hell of prisons,
in some darke, low, and
desolate dungeon? Loe
there, *Algerius* that sweet
Martyr findes more light
then aboue, and pitties
the darknes of our liber-
tie wee haue but a Sunne
to enlighten our world,
which euery cloud dim-

Pompon.
Alger.
Fox, Mar-
tyr.

meth

meth, and hideth from
our eyes, but the father
of lights (in respect of
whome all the bright
starres of heauen, are but
as the snuffe of a dim can-
dle) shines into his pit, &
the presence of his glori-
ous Angels make that an
heauē to him, which the
world purposed as an hel
of discomfort. What
walles can keepe out that
infinite spirit, that fillles al
thinges? What darke-
nesse can bee where the
God of this sunne dwel-
leth? what sorrow where
hee comforteth? Am I
wandring in banishmēt?

Can

Can I go whither God is
not? what sea can diuide
betwixt him and mee?
then would I feare exile
if I could be driuē away
as wel from God, as my
country. Now hee is as
much in all earthes; His
title is alike to all places,
and mine in him: His sun
shines to mee, his sea or
earth beares mee vp, his
presence cheareth mee,
whether soeuer I goe,
Hee cannot bee saide to
flitte that neuer chan-
geth his host. Hee alone
is a thousand compa-
nions, he alone is a world
of friendes; that man

neuer

neuer knew what it was
to be familiar with God
that complaines of the
want of home; of friends
of companions while
God is with him. Am I
contemned of the world
It is enough for me that
I am honored of God, of
both I canot: The world
loue me more, if I were
lesse friends with God: It
cannot hate me so much
as God hates it: what
care I to be hated of the,
whom God hateth. He is
vnworthy of Gods fauor
that cannot thinke it hap
pines enough with out
the worlds? How easy is

it

it for such a man, whiles
the world disgraces him
at once to scorne and pit-
ty it, that it cannot think
nothing more contemp-
tible then it self? I am em-
pouerished with losses:
That was neuer through-
ly good, that may be lost:
My riches will not leese
mee, yea, tho I forgoe all
to my skin, yet haue I not
lost any part of my welth
For if hee bee rich, that
hath somthing, how rich
is he that hath the maker
and owner of al thinges?
I am weak and diseased in
body; He cannot miscar-
ry that hath his maker for
his

his Physician: Yet my
soule, the better part is
sound, for that cannot be
weake, whose strength
God is: How many are
sicke in that & complain
not: I can bee content to
bee let blood in the arme
or foot, for the curing of
the head or heart; The
health of the principall
part is more ioy to mee
then it is trouble to be
distempered in the in-
feriour. Let me knowe
that God fauours me, the
I haue liberty in prison,
home in banishment, ho-
nor in contempt, in losses
wealth, health in infirmi-

H

ty

ty, life in death, and in all these happines: And surely if our perfect fruition of God be our complete heaven, it must needs be, that our inchoate cōuersing with him is our heaven imperfectly; & the entrance into the other: which (me thinks) differs frō this, not in the kind of it, but in degree: For the cōtinuatiō of which happy society (sith strāgenes leeseeth acquaintāce, and breedeth neglect) on our part must be a daily renewing of heuēly familiarity, by seeking him vp, euen with the cōrept of al infe-

rior

rior distractiō; by talking
with him in our secret in-
uocatiōs, by hearing his
cōferēce with vs; and by
mutual intertainment of
each other in the sweet dis-
courses of our daily medi-
tatiōs; He is a fullē & vn-
sociable friend that wants
words: God shal take no
pleasur in vs if we be silēt.
The hart that is ful of loue
cannot but haue a busy
tongue: Al our talk with
God is either Suites or
Thankes: In them the
christian heart pours out
itselfe to his maker, and
would not change this
priuiledge for a world:

All his annoiances, al his wants, all his dislikes are poured into the bosome of his inuisible friēd who likes vs stil so much more, as wee aske more, as wee complaine more; Oh the easy and happy recourse that the poore soule hath to the hye throne of heauen: We stay not for the holding out of a golden scepter, to warne our admissiō, before which our presence should bee presumption and death; No houre is vnseasonable, no persō too base, no words too homely, no fact too hard, no importunity too

great:

great: we ſpeak familiarly
we are heard, answered,
comforted: Another-
while God interchangea-
bly ſpeakes vnto vs by the
ſecret voyce of his ſpirit;
or by the audible ſound
of his word, we heare, a-
dore, anſwere him; By
both which the minde ſo
communicates it ſelfe to
God, and hath God ſo
plentifully communica-
ted vnto it, that hereby it
growes to ſuch an habit
of heauenlineſſe, as
that now it wants
nothing but di-
ſſolution of full
glory.

Sect. 23.

The subordinate
rules of
Tranquil-
litie.

i. For
actions.

QUET of this main
ground once set-
led in the heart
(like as so many riuers
from one common sea)
flow those subordinate
resolutions, which wee
require as necessary to
our peace, whether in re-
spect of our actions, or
our estate. For our actiōs
ther must be a secret vow
passed in the soul both of
cōstāt refraining frō what
soeuer may offend that
maiesty we rest vpon; and
about this, of true and

Canonicall

Canonicall obedience to
God, without all care
of difficultie, and in spight
of all contradictions of
nature: Not out of the
confidence of our
owne power: Impotent
men, who are we, that we
shoulde either vow or
performe? But as hee
saide; Giue what thou
bid'st, and bid what
thou wilt: Hence the
courage of *Moses* durst
venture his hand to
take vppe the craw-
ling and hissing Serpent;
Hence *Peter* durst walke
vpon the Pauement
of the waues; Hence

H 4 that

that Heroicall spirit of *Luther* (a man made of metall fit for so great a worke) durst resolute and professe to enter into that fore-warned cittye, tho there had been as many diuells in their streetes as tiles on their houses: Both these vowes as wee once solemnly made by others, so for our peace must wee renew in our selues. Thus the experienced mind both knowing that it hath met with a good friend, & withall what the price of a friend is; cannot but be carefull to retayne him, and wary

of

of displeasing & therefore
to cut off all daungers
of variance, voluntarily
takes a double oath of al-
leageance of it selfe to
God; which neither be-
nefit shall induce vs to
breake, if we might gaine
a world, nor feare vige vs
thereto, tho we must keele
our selues: The waue-
ring hart that finds conti-
nuall combates in it selfe
betwixt Pleasure & Con-
science, so equally match-
ed that neither gets the
day, is not yet capable of
peace; and whethereuer
ouercommeth, is trou-
bled both with resistance

Heaven vpon earth.

& victory. Barren *Rebecca* found more ease, then whē her twins struggled in her womb: If *Jacob* had been there alone, she had not complained of that painfull contentiō: One while Pleasure holdes the fort, and Conscience assaults it, which when it hath entred at last by stronghand, after manye batteries of iudgements denounced, ere long pleasure either corruptes the watch, or by some cunning stratagem, findes way to recouer her first hold; so our part is euer attempting, and euer resisting,

betwixt

betwixt both, the hart cā
not haue peace, because
it resolues not; For while
the soule is held in sus-
pense, it cannot enioy the
pleasure it vseth, because
it is halfe taken vp with
feare; Onely a strong and
resolute repulse of plea-
sure is truly pleasant; For
therein the Conscience
filling vs with heavenly
delight, maketh sweete
Triumphes in it selfe; as
beeing now the Lorde
of his owne dominions &
knowing what to trust to
No man knows the plea-
sure of this thought, I
haue doe wel, but he that
hath

Heaven vpon earth.

& victory. Barren *Rebecca* found more ease, then whē her twins struggled in her womb: If *Iacob* had been there alone, she had not complained of that painfull contentiō: One while Pleasure holdes the fort, and Conscience assaults it, which when it hath entred at last by stronghand, after manye batteries of iudgements denounced, ere long pleasure either corruptes the watch, or by some cunning stratagem, findes way to recouer her first hold; so our part is euer attempting, and euer resisting,

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pense, it cannot enioy the
pleasure it vseth, because
it is halfe taken vp with
feare; Onely a strong and
resolute repulse of plea-
sure is truly pleasant; For
therein the Conscience
filling vs with heavenly
delight, maketh sweete
Triumphes in it selfe; as
beeing now the Lorde
of his own dominions &
knowing what to trust to
No man knows the plea-
sure of this thought, I
haue doe wel, but he that
hath


Heauen vpon earth.

hath felt it: & he that hath felt it, contemnes all pleasure to it. It is a false slander rayſed on Chriſtiani-ty, that it makes men dūpiſh and melancholicke; for therefore are we heuy, becauſe wee are not enough Chriſtians. Wee haue religion enough to miſlike pleasures; not enough to ouercome the; But if wee bee once conquerours ouer our ſelues and haue deuoted our ſelues wholly to God, there can be nothing but heauenly mirth in the ſoule. Loe here ye philoſophers, the true Muſick

of

of heauen, which the good heart continually heareth, and answeres it in the iust measures of ioy Others may talk of mirth as a thing they haue hard of, or vainly fancied; Only the Christian fees it; and in comparison thereof scorneth the idle ribaldish, and scurrilous mirth of the prophane.

Sect. 24.

ND this resolution which wee call for, must not onely exclude manifestly euill actions, but also doubting and suspension of minde

2. Rule
for our
actions.

minde in actions suspected, and questionable; wherein the iudgement must euer giue confident determination one way: For this Tranquillity consisteth in a steddines of the mind; and how can that vessell which is beaten vpon, by contrarie waues and windes, and tottereth to either part, be said to keepe a steddy course? Resolution is the onely mother of securitie. For instance; I see that Vsurie, which was wont to be condemned for no better then a Legall theft, hath now obtained with many, the

the reputatiō of an honest
trade: & is both vsed by
many, & by some defen-
ded. It is pittie that a bad
practise should finde any
learned or religious Pa-
tron: The summe of my
patrimony lieth dead by
me, sealed vp in the bag
of my father; my thrifter
friends aduise me to this
easy & sure improvemēt;
Their counsel & my gain
preuaile; my yearly sums
come in with no cost, but
of time, waxe, parchmēt;
My estate likes it well:
better then my consci-
ence; which tels me still
he doubts my trade is too

easy

easy to be honest; Yet I continue my illiberall course not without some scruple and contradiction; so as my feare of offence hinders the ioy of my profit, & the plesure of my game, hartens mee against the feare of iniustice; I wold be rich with ease, and yet I wold not be vncharitable, I wold not be vniust. All the while I liue in vnquiet doubts, and distraction; Others are not so much entangled in my bonds, as I in my owne. At last that I may bee both iust and quiet, I conclude to referre this case

wholly

wholly to the sentence of
my inward iudge, the
Conscience, the *Advocates*, *Gain* and *Iustice*
plead on either part at
this barre with doubtfull
successe. *Gain* informes
the Judge of a new and
nice distinction of tooth-
lesse and biting interest, &
brings presidents of par-
ticuliar cases of vsury so
farre from any breach of
charity or iustice, that
both parts therein confes
themselues aduantaged:
Iustice pleades euen the
most toothlesse vsury to
haue sharpe gummes; &
finds in the most harme-
lesse

lesse and profitable practise of it and insensible wrong to the common body; besides the infinite wracks of private estates; The weake iudge suspends in such probable allegations, & demurreth; as being overcome of both, and of neither parts & leaues me yet no whit more quiet, no whit lesse vncertaine: I suspend my practise accordingly, being sure it is good not to doe, what I am not sure is good to be done; and now *Gain* solicites mee as much as iustice did before; Betwixt both

I liue troublesomely :
Nor euer shal doe other,
till in a resolute detesta-
tion I haue whipped this
euil merchant out of the
Temple of my heart:
This rigour is my peace;
Before I could not bee
well, either full or fa-
sting : Vncertainetie is
much payne, euen in
a more tollerable acti-
on : Neither is it (I
thinke) easy to deter-
mine, whether it be
worse to doe a law-
full acte with doub-
ting, or an euill with
resolution: since that
within it selfe is good,

is

is made euil to me by my doubt, and what is in nature euill, is in this one point not euill to mee, that I do it vpon a verdict of a Conscience, so now my iudgement offends in not following the truth I offend not in that I follow my iudgement: VVherin if the most wise God had left vs to roue onely according to the aime of our owne coniectures, it should haue beene lesse faulty to be *Sceptickes* in our actions, and either not to iudge at all, or to iudge amisse: but how that he hath giuen vs a

perhte

perfitte rule of eternall equity, and truth: wherby to direct the sentences of our iudgement, that vn- certainty which alloweth no peace to vs, will aforde vs no excuse before the tribunall of heauē: wherfore, then onely is the hart quiet, when our actions are grounded vpon iudgement & our iudgement vpon Truth.



Sect. 25.

Rules for
estate.

1. Reliance vpon
the prouidence of
God,

FOR his estate
the quiet minde
must first rolle
itself vpon the prouidence
of the hiest: For whoso-
uer so casts himselfe vpon
these outwarde thinges
that in their prosperous
estate hereioyceth, & cō-
trarily is cast downe in
their miscarriage, I know
not whether hee shall
finde more vncertain-
tye of rest, or more
certaintye of vnquiet-
nesse: since hee must
needes bee like a light
vnballaced

vnballaced vessell, that rises and falles with euery waue, and depends only on the mercy of wind & water: But who relies on the ineuitable decree, & all-seeing prouidence of God, which can neither bee crossed with second thoughts, nor with euents vnlooked for, layes a sure grounde of *Tranquillity*, Let the worldASSE how it list, and vary it selfe (as it euer doth) in storms & calmas, his rest is pitched aloft, aboue the sphere of changeable mortality. To begin is harder then to prosecute: What counsell

had

had God in the first molding of thee in the womb of thy mother? what ayde shall hee haue in repairing thee from the womb of the earth? & if he could make, & shall restore thee without thee why shall hee not much more (not without thy in deuor) dispose of thee? Is God wise enough to guide the heauens & to produce all creatures in their kindes: and seasons and shall he not bee able to order thee alon? Thou sayst I haue friendes, and (which is my best friend I haue wealth, to make

both

both them, and mee; and
wit to put both to best
use. O the broken reedes
of humaine confidence!
Who euer trusted on
friendes that could trust
to himselfe? Who euer
was so wise, as not some-
times to be a foole in his
owne conceit, ofte times
in the conceit of others?
Who was euer more dis-
cōtent then the wealthy?
Friends may bee false,
wealth cannot but be de-
ceitfull, wit hath made
many fooles; Trust thou
to that, which if thou
wouldst cannot fail thee.
Not that thou desirest

I

shall

shall come to passe; but that which God hath decreed: Neither thy feares nor thy hopes, nor vows shall either forslow or alter it. The vnexperienced passenger when hee sees the vessell go amisse or too farre, laies fast hold on the contrary part, or on the mast for remedy, the Pilot laughs at him toly, knowing that (what euer he labors) the barke will goe which way the winde and his sterne directeth it. Thy goods are embarked; Now thou wishest a direct Northwinde to driue

thee

thee to the *Straytes*,
and then a West to
runne in; and now, when
thou hast empyed and
laded againe, thou callst
as earnestlie for the
South, and Southeast
to returne; and low-
rest if all these answer
thee not: As if hea-
uen and earth had no-
thing else to doe but to
wayte vpon thy plea-
sure, and serued one-
ly to bee commaunded
seruice by thee: A-
nother that hath con-
trary occasions asks for
windes quite opposite
to thine: He that sits in

heauen, neither firſt thy
fancy nor his, but bids his
winds ſpit ſometimes in
thy face, ſometimes to fa-
uor thee with a ſide blaſt,
ſometimes to be boiſter-
ous otherwhiles to be ſilēt
at his own pleaſure. VVhe-
ther the mariner ſing or
curſe, it ſhal go whither it
iſ ſent; Strine or lye ſtill,
thy deſtiny ſhal run on, &
what muſt bee, ſhal bee;
Not that we ſhould heere
exclude benefit of means
(which are alwaies neceſ-
ſarily included in this
wiſe & preordination of
all things) but perplex-
ity of cares, and wreſtling
with

with providence. Oh
the idle & ill-spent cares
of curious men, that con-
sult with starres, and spi-
rits for their destinies, vn-
der colour of preuentio;
If it bee not thy destiny,
why wouldst thou know
it, what needes thou re-
sist it? If it be thy destiny,
why wouldst thou know
that thou canst not pre-
uent? That which God
hath decreed is already
done in heaue, and must
be done on earth. This
kind of expectations doth
but hasten slow euils, &
prolong .them in their
continuâce; hasten them

not in their euent but in
our conceit: Shortly then
if thou swimst against
the streame of this proui-
dence, thou canst not es-
cape drowning, euerye
waue turns thee ouer like
a *Porckpase* before a tem-
pest; but if thou swim'st
with the streame, do but
cast thine armes abroad
thou passest with safetie,
and with ease; it both
beares thee vppe, and
carries thee on to the
haue, whither God
hath determined
thine arriuall
in peace.

Sect. 26.

NExt to this the minde of the Quiet mā must bee so wrought by these former resolutions, that it bee throughlye perswaded the estate wherein hee is, is best of all; if not in it selfe, yet to him: Not out of pride, but out of contentment: Which who euer wanteth, cannot but be continually vexed with enuy, & racked with

The second rule for estate. A perswasion of the goodnesse and fitnessse of it for vs.

ambition: Yea if it were possible to bee in heauen without this, hee could not be happy: For it is as impossible to the mind at once to long after, and enioy, as for a mā to feed and sleepe at once. And this is the more to be striven for, because we are all naturally prone to afflict our selues with our owne frowardnes, ingratefully contemning al wee haue, for what we would haue. Euen the best of the Patriarks could say, O Lord what wilt thou giue me, since I go childlesse: The bond man desires now

nothing

nothing but liberty, that alone would make him happy: Once free forgetting his former thought, he wishes some wealth to make vse of his freedom, & sayes it were as good be straited in place as in ability; Once rich, he longeth after nobility, thinking it no prayse to be a weckhy peasāt. Once noble he begins to deem it a base matter to be subiect, nothing can now cōtēnt him but a crown: Then it is a small matter to rule, so long as he hath but little dominions, and greater neighbours; he

woulde therefore bee
an vniuersall Monarch;
Whither then? surely
it vexes him as much,
that the earth is so small
a globe, so little a mole-
hill; and that there
are no moe worldes to
conquer; and now that
hee hath attayned the
hiest dignitye among
men, hee would needes
bee a God, conceites his
immortalitye, erects tem-
ples to his owne name
commaundes his deade
statues to bee adored:
And not thus conten-
ted, is angry that hee
cannot commande hea-

uen

uen and controll nature. O vaine fooles whether doth our restless ambition climbe? What shall be at length, the period of our wishes? I could not blame these desires, if contentment consisted in having much, but now that he only hath much that hath contentment, and that is as easily obtained in a lowe estate; I can account of these thoughtes no better then proudly foolish. Thou art poore? VVhat difference is there betwixt a greater man and thee

saue

saue that he doth his busi-
nesses by others, thou do-
est them thy selfe? He hath
Catexs, Cookes, Baylines, Ste-
wardes, Secretaries, and all
other offices for his seue-
rall seruices, thou prou-
dest, dressest, gatherest, re-
ceiuest, expendest, wri-
test for thy selfe: His pa-
trimonie is large, thine
earnings small. If *Briare-*
us feed fiftie bellies with
his hundreth hands, what
is he the better, then hee
that with two hands fee-
deth one. He is serued in
silver, thou in vessell of
the same colour, of lesser
price, as good for vse, ho-

not

not for value: His dishes
are more dainty, thine as
well relished to thee, and
no lesse wholesome: Hee
eates oliues, thou garlick,
he mislikes not more the
smell of thy sauce, then
thou dost the taste of his.

Thou wantest somewhat
that he hath, hee wisheth
something which thou
hast, and regardest not:
Thou couldst be cōtento
haue the rich mans purse,
but his gout thou woldst
not haue; He would haue
thy health, but not thy
fare: If we might picke
out of all mens estates
that which is laudable, or

mitting

mitting the inconueni-
ences wee woulde make
our selues complete; but
if wee must take altoge-
ther, vvee shoulde per-
haps little aduantage our
selues with the change.
For the most wise God
hath so proportion'd out
euery mans condition,
that hee hath some iust
cause of sorrow insepara-
bly mixed with other cō-
tentmēts; and hath allot-
ted to no man liuing, an
absolute happines with-
out some grieuances; nōr
to any man such an exqui-
site misery, as that he fin-
deth not somewhat wher-

in

in to solace himselfe; The weight whereof varies according to our estimation of them: One hath much wealth, but no child to inherite it, he enuyes at the poore mans fruitfulnessse, which hath many heires and no lands and coulde bee content with all his aboundance to purchase a successour of his owne loynes. Another hath many children, little maintenance he commēdeth the careless quietnes of the barren & thinks fewer mouthes and more meate woulde do better; The labouring

man

man hath the blessing of
a strōg body fit to digest
any fare, to indure any la-
bor; yet he wisheth him-
selfe weaker, on condicion
he might bee wealthier;
The man of nice educati-
on hath a feeble stomach,
and rasping since his last
meale, doubts whether he
shoulde eate of his best
dish, or nothing; this man
repines at nothing more
thē to se his hūgry plow-
man feed on a crust; and
wisheth to change estates
on condicion hee might
change bodies with him:
Say that God should
giue thee thy wish, what
wouldst

wouldst thou desire? Let me (thou saiest) bee wise helthfull, rich, honorable, strong, learned, beautiful immortall: I knowe thou louest thy selfe so well, that thou canst wish all these, and more; But say that God hath so shared out all these gifts by a most wise and iust distribution, that thou canst haue but some of these, perhaps but one; Which wouldst thou single out for thy selfe? Any thing beside what thou hast: If learned, thou wouldst be strong, if strong honorable, if honorable long-li-

ued

ued; Some of these thou
art already. Thou foole;
Cannot God choose
better for thee, then thou
for thy selfe? In other
matches thou trustest
the choyce of a skill-
fuller chapman; when
thou seest a goodly horse
in the sayre (tho his
shape please thine eye
well) yet thou darest
not buye him, if a cun-
ning horsemaister shall
tell thee hee is faulty and
art willing to take a play-
ner & soulder, on his cō-
mēdatiō against thy fācy:
How much more should
we in this case allow his

choice

choyce that cannot de-
ceiue vs; that cannot
bee deceyued? But thou
knowest that other thou
desirest, better then what
thou hast; Better per-
haps for him that hath
it, not better for thee:
Libertye is sweete and
profitable to those that
can vse it; But fet-
ters are better for the
frantick man: Wine is
good nourishment for
the healthfull, poyson
to the aguish; It is
good for a sound body
to sleep in a whole skin,
but he that complains of
swelling sores cannot sleep
till

till it be broke: Hemlock
to the goat, & spiders to
the monkey turn to good
sustenance, which to o-
ther creatures are accou-
ted deadly; As in diets so
in estimation of good &
euill, of greater and lesser
good; there is much vari-
ety: All palats commend
not one dish; and what
one commends for most
delicate; another reiects
for vsauory. And if
thou know what dish is
most pleasant to thee, thy
Physician knowes best
which is wholesome:
Thou wouldst follow
thine appetite too much

and

and (as the French haue
in their prouerb) woldst
dig thy owne graue with
thy teeth; thy wise phy-
sician ouersees & ouerrules
thee: He sees if thou wert
more esteemed, thou
wouldest bee proude, if
more strong, licentious, if
richer, couetous, if health
fuller, more secure; But
thou thinkest not thus
hardly of thy selfe: Fond
man, what knowest thou
futur things? beleue thou
him that onely knowes
what would bee, what
will bee; Thou wouldest
willingly go to heauen,
what better guide canst

thou

thou haue, then him that dwels there? If he lead thee thorough deepe floughes, and brackie thickets, know that he knowes this the neerer way though more cumbersome: can there be in him any want of wisdom not to foresee the best? Can there be any want of power not to effect the best? Any want of loue not to giue thee what he knowes is best? How canst thou then faile of the best? Since what his power can doe, and what his wisdom sees should be done, his
loue

loue hath done, because
all are infinite: He wil-
leth not things because
they are good, but they
are good because hee
wils them: Yea if ought
had beene better, this
had not beene; God wil-
leth what he doth, and if
thy will accord not with
his, whether wilt thou
condemne of imperfe-
ction?

Sect. ult.



Haue chalked
out the way of
peace; what re-
mains, but that
we walke along in it.

The con-
clusion of
the whole

I haue cōducted my reader to the mine, yea to the mint of happines, & showed him those glorious heapes, which may eternally enrich him. If now he shall go away with his hands and skirt empty; how is he but worthy of a miserable want? who shall pittie vs while we haue no mercy on our selues? wilfull distresse hath neither remedy nor compassion: And to speake freely, I haue oft wondred at this painful folly of vs men, which in the open view of our peace, as if wee were con-

demned

demned to a necessaty & fatall vnquietnes, liue vpon our own rack, finding no more ioy then if wee were vnder no other handes, but our executioners. One droupeth vnder a fained euill, another augments a small sorrow through impatience, another drawes vpon himselfe an vncertaine euill through feare; one seekes true contentment, but not inough; another hath iust cause of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall grieuances; another

K cannot

cannot complaine of any
present occasion of sor-
rowe, yet liues fullenly,
because he finds not any
present cause of comfort;
One is haunted with his
sinne, another distracted
with his passiō: Amongst
all which, he is a miracle
of men, that liues not
some way discontent-
ted. So wee liue not
while wee doe liue,
onely for that wee want
either wisedome, or
will, to husband our
liues to our owne best
aduantage. O the in-
equalitye of our cares!
Let riches or honour

bee

bee in question ; we
sue to them, we seeke
for them with im-
portunitye, with ser-
uile ambition : Our
paynes neede no soli-
citor ; Yea there is no
way wrong that leades
to this end : VVee
abhorre the patience
to stay till they inquire
for vs . And if euer
(as it rarely happens)
our desert and worthi-
nesse winnes vs the
fauour of this profer,
wee meete it with
both handes, not da-
ring with our mo-
dest denyalles to whet

the instancy, and double the intreaties of so welcome suiters; Yet lo, here the onely true and precious riches, the hyest advancement of the soule, peace and happines, seeks for vs, sues to vs for acceptation; our answers are coy and ouerly, such as we giue to those clients that look to gaine by our fauors. If our want were through the scarcity of good, we might yet hope for pittye to ease vs, but now that it is through negligence, and that wee perish with our hands in our bosome, wee are ra-

ther

ther worthy of stripes for
the wrong wee doe our
selues, then of pitty for
what we suffer. That we
may and will not, in opor
tunity of hurting others,
is noble and Christian
but in our owne benefite
sluggish, and sauring of
the worst kind of vnchristi
tinnesse.

Sayest thou then this
peace is good to haue,
but hard to get? It were
a shamefull neglect that
hath no pretence: Is dif
ficulty sufficient excuse
to hinder thee from the
pursuit of riches, of pre
ferment, of learning, of

K 3

bodily

bodily pleasures? Art thou cōtent to sit shrugging in a base cottage, ragged, affamished, because house, clothes, and food will neither be had without money, nor money without labour, nor labour without trouble and painefulnesse? Who is so mercifull, as not to say that a whip is the best almes for so lazy and wilfull neede? Peace shoulde not bee good, if it were not harde: Go, and by this excuse shur thy selfe out of heauen at thy death

and

and liue miserably til
thy death, because the
good of both worldes
is hard to compasse.
There is nothing but
miserye on earth and
hell belowe, that thou
canst come to without
labour; And if wee
can bee content to cast
awaye such immode-
rate and vnseasonable
paynes vpon these earth-
ly trifles, as to weare
our bodyes with vio-
lence, and to incroach
vpon the night for time
to get them; what mad-
nes shall it seem in vs not
to afforde a lesse labour

to that which is infinitely better, and which onely giues worth & goodnes vnto the other? Wherefor if we haue not vowed enmity with our selues if we be not in loue with misery and vexation, if we be not obstinately carelesse of our owne good; let vs shake off this vntiritty, dangerous & desperate negligence, and quicken these dull hearts to a liuely and effectuall search of what onely can yield them sweete and abiding contentment; which once attayned;

How shal we insalouer

cuils

euils, and bid them do
their worst? How shall
wee vnder this calme &
quiet bay laugh at the
rough weather & vnsted
dye motions of the
worlde? How shall hea-
uen and earth smile vpon
vs, and we on them; com-
māding the one, aspiring
to the other? How plea-
sant shall our life be, while
neither ioies nor sorrows
can distemper it with ex-
cesse? yea while the mat-
ter of ioy that is within
vs, turnes all the most sad
occurrences into pleasure?
How deare & welcome
shall our death bee that

shall

shall but leade vs from
one heauen to ano-
ther, from peace to
glorye? Goe now yee
vayne and idle world-
lings, and please your
selues in the large ex-
tent of your rich Man-
nors, or in the ho-
mage of those whome
basenesse of mind hath
made slaues to your
greatnesse, or in the
price and fashions of
your full wardrop; or
in the wanton varie-
tyes of your delicate
gardens; or in your
cofers full of red and
white earth, or if there

shall

bee

bee any other earthly
thing more alluring,
more precious, enioy
it, possesse it, and let it
posseſſe you: Let mee
haue only my peace &
let me neuer want
it, till I enuie
you.

F I N I S.

The Errata.

Read Moraliſt, pag. 2. of the epiſt. Morality
p. 15. l. pen. Antonious p. 21. margins on
the one hand p. 22. l. 8 friends p. 26. l. 10.
Remembrancer p. 52. l. 17. differings p. 53.
l. pen. their remiſſe p. 58. l. 9. diſmembred p.
60. l. pen. ſerua p. 62. l. 8. ſay ouer p. 62. l.
vlt. aſſuages p. 65. l. 10. ſagacious p. 81. l.
14: euem p. 87. l. 9. euem p. 90. l. 18. now p.
106. l. 1. haſe it p. 119. l. 1. loſt p. 141. l. 1.
will pleaſure p. 148. l. 18. world would loſe
me p. 151. l. 10. one part. p. 172. l. pen. my
gain p. 178. l. 7. an unſenſible p. 180. l. 2.
which is it ſelfe p. 181. l. vlt. kinds of
ſons p. 180. l. 25.